

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVI.

JACKSON, MISS., October 9, 1924

NEW SERIES
VOLUME XXVI. No. 41

The Baptist New Mexican says that our Brother Bruce S. Hilbun is moving to New Mexico.

It is said that the fourth Southwide Organized Bible Class Convention will be held in Shreveport January 13-15.

T. J. Beasley has been called to Cordova, Ala., to be pastor of both churches in the city of 5,000. He reports ten meetings held during the summer with 150 additions to the churches.

Pastor G. A. Austin of Ellisville works off some of his superfluous energy by publishing a church bulletin which keeps his members informed about the whereabouts and whatabouts of the family circle.

Brother P. C. Barkley, once pastor at Macon, is now pastor of Southside Church in Lakeland, Fla., a church organized a little less than two years ago with 106 members, now numbering 400. They have recently completed and furnished a very handsome house and will entertain the Florida Baptist Convention.

If you are looking for a good way to fight the menace of Romanism, we suggest a liberal investment in the 75 Million Campaign. It is for the purpose of making genuine Christians out of all sorts of people in America and out of it. It works on the inside of them. See?

On the first Sunday in October the Sardis Church in Copiah County will have an all day service and dinner on the ground, Sunday School in the morning and preaching by Pastor Blackmon. In the afternoon the Men's Bible Class of Wesson will render a program. Everybody invited.

Dr. C. V. Edwards recently began his twelfth year as pastor of College Avenue Church, Fort Worth. During his pastorate 1,420 people have been added to the church, 430 of them by baptism. His three pastorates in Greenwood, New Orleans and Fort Worth have covered a period of 25 years, and in each place a new church house was built.

The Baptist Church at Rienzi, Miss., has recently closed a twelve days' evangelistic meeting in which the pastor, Rev. O. H. Richardson, was assisted by Rev. T. W. Young of the First Baptist Church at Corinth. The attendance was large at all the services. The church was greatly strengthened. There were 28 additions, 18 of them upon confession of faith and baptism. Nearly 1,000 people witnessed the baptism and listened attentively to an address by Dr. Young on "How People Ought To Be Baptized."

This office is in receipt of six different plans or designs for church buildings from Dr. P. E. Burroughs, head of the Architectural Department of the Baptist Sunday School Board. These give brief descriptions and illustrations of churches actually constructed, some of them in Mississippi. It is the plan of the Board to furnish plans to churches preparing to build, making a moderate charge for them, and then, after the church has been built, to donate the amount to the church. A church preparing to build could hardly afford to overlook this opportunity to get proper suggestions for building a house adapted to present day needs.

It is said that Brother S. W. Sproles of Rayville, La., has been called to Bernice in the same state.

Brother J. C. Richardson of Forest has been called to Forty First Avenue Church in Meridian and it is understood that he has accepted.

How is the 1925 program going to make any headway if a number of states give less than half of their contributions to Southwide objects, as some of the states are planning to do?

Clarke College now has a campus of 100 acres, half of which was recently given by friends of the college. The first day's enrollment this session showed a fifty per cent increase over the first week of last year.

Thanks for an invitation to Promotion Day in Sunday School of First Church, Vicksburg, and regret other engagements prevent our attendance. Properly this exercise is given the right of way Sunday morning.

Another preacher yields to the pull of the pastorate: Dr. Lloyd T. Wilson resigns as secretary of missions in Tennessee to accept the call to High Point, N. C. He was, before he became mission secretary, pastor in Knoxville, Richmond, Louisville, and in Newport News.

Women may not always have the last word, but they do say that Mrs. Helen Swanwich of Great Britain was the last speaker at the Assembly of the League of Nations when the motion was passed unanimously urging that all governments ratify the protocol against war, and in favor of arbitration.

Rankin is a long county and the association met in the extreme southern end with the church at Puckett, but soon after the moderator started business the house filled up. The letters were turned in to be "digested" and the body got busy by re-electing Brother J. W. Steen as moderator and Brother Williamartin as clerk. Brother Dear led the singing and it sounded like a revival. Visitors were recognized, corresponding messengers were appointed and we were ready for the sermon. Brother Bradshaw was the one appointed and he didn't disappoint us. He chose for his theme "The Wandering in the Wilderness", and he made the application to present day conditions. Brother Bradshaw is in the state senate and pastor of country churches in Rankin County. The brethren asked the editor before the sermon to talk about the Baptist Record and for twenty minutes he told them what he could. There were two churches in the association which have the Baptist Record in every home. In the afternoon Dr. T. J. Bailey discussed Social Service, stressing our duty to the old preachers and our obligation to assist in the enforcement of the prohibition laws. Brother L. I. Thompson gave a good talk on Missions, as did also Brother D. J. Miley. The editor broke loose again and spoke on the closing of the present Campaign and opening of the new one. The people composing this association are the Lord's elect. Miss Lackey had the ladies for a good meeting in the afternoon, so they said, in a nearby church. We are again in debt to Brother W. S. Landrum for kindness shown us in reaching the association. He is always looking out for somebody to help.

Pastor S. C. Rushing of Raymond was married in September to Miss Alice Magee of Pineville, Louisiana.

Brother C. H. Welch writes that those coming by rail to the Covington County Association October 9-10 will be met at Mt. Olive.

It is said that \$175,000 worth of cattle were killed in Texas last week and buried in trenches to prevent the spread of the foot and mouth disease.

Yes, Dr. Pitt, our prayer is that your bow may abide in strength and your wise counsel may continue to gladden the hearts and guide the way of your brethren.

The number of paupers in almshouses in the United States today is smaller in proportion to population than ever in the history of the country, and actually fewer in number than for 20 years.

Brother Roy Chandler, a Mississippian, is pastor of South Highland Church, Bessemer, Ala. In three years the church has grown from 50 to 382 members. Last year the total contributions were \$10,800.00.

Mr. and Mrs. W. H. Managan of West Lake, La., left last week for a tour around the world. They go specially to see mission work of Southern Baptists. Brother Managan and his good wife are the staunch friends and liberal supporters of every good cause.

The Baptist Record published a statement about the time of the meeting at First Church, Columbus, taken from the church bulletin which was a mistake. The date of the meeting is third Sunday in November and will not conflict with the State Convention.

Pastor C. T. Clarke of Mashulaville says the Sunday School at Concord has an enrollment of 62 and an average attendance of 68, some refusing to be enrolled who are not Baptists. The B. Y. P. U. has the same experience. At Mashulaville there is a Sunday School enrollment of 90, of whom 30 are from the High School and non-resident. The average attendance is sixty per cent.

The Pike County Association was said to have the largest crowd this year than it has had for many years. The meeting was in South McComb Church, and it will do your heart good to see the new Baptist Churches in McComb. They have set the work far forward. We reached the association on the second morning and so cannot give a full account as we left before dinner. Dr. Quin was dispatching business with precision and suavity. And such a company of preachers and goodly number of laymen. It looked like everybody must be Baptist in that part of the world. From country and town they came. The devotional service was conducted by Brother G. W. Riley in his Bible reading way. Soon this writer was permitted to pour out his soul in a plea for the proper conclusion of the Campaign and the proper launching of the 1925 program. If any association in the state comes up with its quota it is apt to be Pike County, for their preachers are real leaders.

A SERMON The Purpose of "The Ten Commandments" By W. A. Sullivan

(The following sermon is offered for publication in The Baptist Record at the request of many who have heard it preached, at different places):

Text, Gal. 3:19—"Why then the law?"

What is commonly called "The Ten Commandments" is recorded in the twentieth chapter of Exodus. According to the inspired record, "The Ten Commandments" were first written by the hand of God on tables of stone. The Commandments were written first many thousands of years after the creation of the human race, and about 1500 years before the birth of Jesus.

When Jesus taught his disciples in "The Sermon on The Mount", He said, Matt. 5:17:

"Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill."

On another occasion, in reply to the lawyer's question as to which is the great commandment in the law, Jesus replied, Matt. 22:37-40:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth."

In his great classic passage on the doctrine of Justification by Faith in the third chapter of Romans, Paul says, among other things, Rom. 3:28:

"We reckon therefore that a man is justified by faith apart from the deed of the law."

The letter to the Galatians is the greatest treatise extant on the doctrine of Justification by faith. Paul says in that letter, Gal. 5:4:

"Ye are severed from Christ, ye who would be justified by the law. Ye are fallen from grace."

The answer to the question raised by the text, "Why then the law?" has a negative as well as a positive side. On the negative side two erroneous views may be indicated:

1. The view that the commandments are a means to life. This view holds that obedience to the "ten commandments" is essential to The Way of Life. It is utterly subversive of the gospel of Grace.

Not long ago a certain popular "layman evangelist" said repeatedly to more than 2,000 people (black and white), "If you don't keep the ten commandments, you are going straight to hell." The logical conclusion of that statement is: obedience to the ten commandments is an essential part of "the plan of salvation."

If that "layman evangelist" is right, Paul is wrong at Rom. 3:28:

"We reckon therefore that a man is justified by faith, apart from the deeds of the law."

If that "layman evangelist" is right, Paul is wrong at Gal. 2:16:

"A man is not justified by the works of the law, but through faith in Jesus Christ."

If that "layman evangelist" is right, Paul is wrong at Gal. 3:11:

"No man is justified by the law before God."

There are many earnest Bible students who, though they have no difficulty in understanding that obedience to the "Ten Commandments" is not a part of The Way of Life today, think that somehow before Jesus came obedience to the law was "essential to salvation."

A devoted brother was teaching a Sunday School class—the men's class. They were studying the doctrine of salvation. The teacher made this statement: "Our personal obedience to the law has no place in the plan of salvation today. But before Jesus came, died, and rose again, it was necessary that people obey the law in order to be saved."

If that Sunday School teacher was right, the prophet Habbakkuk was wrong 625 years before Christ, Hab. 2:4:

"The just shall live by his faith."

If that Sunday School teacher was right, Paul is wrong in his application of Psalm 32:1-2 at Rom. 4:4-8:

"Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth in him that justifieth the ungodly, his faith is reckoned for righteousness. Even as David also pronounceth blessing upon the man unto whom God reckoneth righteousness apart from works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not reckon sin."

If that Sunday School teacher was right, Paul is wrong in his application of Gen. 15:6 at Rom. 4:1-3:

"What shall we say then that Abraham, our forefather according to the flesh hath found? For Abraham was justified by works, he hath whereof to glory; but not before God. For what saith the scripture? And Abraham believed God, and it was reckoned to him for righteousness."

The Sunday School teacher was wrong. Obedience to the law was not a means to life (1) in the time of Habbakkuk, 625 years B. C., nor (2) in the time of David, 1000 years B. C., nor (3) in the time of Abraham, 1900 years B. C. Abraham never did see a copy of the "ten commandments". He lived and died about 400 years before God gave the law to Moses.

The "ten commandments" were never meant to be a means to life at any time. Paul makes that plain, Gal. 2:21:

"If righteousness is through the law, then Christ died for nought."

For Paul says again, Gal. 3:21:

"For if there had been a law given which could make alive, verily righteousness had been by the law."

2. The View That the Ten Commandments Were Given As A Rule of Life. This erroneous view is not as hurtful as the other. Yet it is wrong. God never did intend that the "ten commandments" should serve as a rule of life. Paul makes that clear at 1st Tim. 1:9:

"The law was not made for a righteous man, but for the lawless, and unruly."

Furthermore, a list of "thou shalt nots" is not a good rule in any sphere of life. The school where the whole law is don't is a failure. A list of negatives is not a good rule by which a well-regulated home is governed. The law "thou shalt not" does not appeal to the right motive; and therefore cannot develop Christian character.

Every one of the "ten commandments", except the seventh, is a prohibition. In the seventh commandment there is an implied negative. Therefore we affirm again that the "commandments" were not given to serve as a rule of life.

But let us turn to the positive of the answer to the question raised by our text, "Why then the law?" The purpose of the law is five-fold. The law was given:

1. To Repress Lawlessness and to Restrain Lawless Men. Gal. 3:19:

"It (the law) was added because of transgressions."

The Hebrews had been more than 400 years in Egypt. All about them lawlessness and grossest idolatry had prevailed. Many of the Hebrews were guilty of the crimes of the Egyptians. When they arrived at the slopes of Mt. Sinai, God ordered a halt, called Moses up into the Mount, and gave him the law as a repressive measure. As Dr. James Stifler has well observed: "The very prohibitions of the law show that its original purpose was to repress idolatry, the worship of false gods, blasphemy, false swearing, Sabbath-breaking, disobedience to parents, adultery, theft, and covetousness." Just that was what Paul meant in 1st Tim. 1:8-9:

"We know that the law is good if a man use it lawfully, as knowing this that the law was not made for a righteous man, but for the lawless, and unruly."

2. To Convict Men of Their Guilt. Rom. 3:19:

"Now we know that whatsoever the law saith, it saith to them that are under the law, That every mouth may be stopped and all the world may become guilty before God."

Some one has rightly said that the law is a "mouth stopped".

According to the law all have sinned. All are guilty. James 2:10:

"For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all."

3. To Show The Abundance And Exceeding Sinfulness of Sin. Rom. 5:20:

"The law came in beside, that sin might abound."

Whoever steals is a criminal. Whoever lies is a criminal. He who commits adultery is a criminal. Whoever kills is a murderous criminal. Whoever covets is a criminal. Whoever deliberately desecrates the holy Sabbath day, or blasphemes the name of God, or gives God second place in his life is a moral and spiritual anarchist in the sight of God.

4. To Present a Perfect Standard of Righteousness. Matt. 22:37-40:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. Upon these two commandments the whole law hangeth."

Here the Lord Jesus gives the "ten commandments" a positive content. Here is a perfect standard. Who measures up to the standard? Not a soul on earth can meet the requirement of that perfect standard, for Rom. 3:23:

"All have sinned and come short of the glory of God."

Yet no man will ever be accepted with God until that man measures up to the standard of the Divine requirement.

"But this leaves man lost and helpless", some one will say. Indeed the law does leave man lost and helpless. Yet the case of lost helpless sinners is not hopeless; for Gal. 4:4-5:

"For when the fulness of time came, God sent forth His Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons."

Christ when He came kept the law perfectly. He honored the law in every detail. On the cross He literally bore our guilt in His own body. There as the believer's substitute he suffered the penalty for all the believer's sins. He "rose again for our justification". He is forevermore "the end of the law for righteousness to every one that believeth".

5. Thus finally (Gal. 4:24): "The law is become our tutor to bring us unto Christ."

In Him we stand complete. In Him we reach the perfect standard. "By his own blood he entered in once into the holy place, having obtained eternal redemption for us". "He is able to save to the uttermost all that come to God by him." He "came into the world to seek and to have that which was lost."

O, thou lost soul! Thou weary one! Thou helpless soul! "There's room at the Cross for you"! "Come where the blood can heal"! "BELIEVE ON THE LORD JESUS AND THOU SHALT BE SAVED".

BIBLE STUDIES

By C. M. Sherrouse

For self-manifestation God created moral intelligencies to inhabit his "many mansions", to witness the exhibition of his perfection, and to praise and glorify his holy name. Before their creation there was none to behold and wonder and praise.

Of course, "God foreknew that sin and rebellion would enter his universe should he create intelligent beings and place them under moral government, but no other sentiment, intelligent creatures, could appreciate their own existence and other wonderful works of his wisdom and power, or be made responsible for moral lapses, or violation of his infinite law; any evils resulting from their creation and moral obligations cannot be chargeable to God." We know that the omniscient

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Creator used the very best plan possible to accomplish his purpose. He had the inherent right to create and none dare say "What doest thou", or "why hast thou made me thus?"

"God cannot be charged with wrong or sin, since they are but deviations from his own divine will, the dishonor of his own attributes." Before creation there was no evil because only the infinite and inherently perfect Godhead existed, incapable of error or wrong-doing. The conception of the eternal existence of evil is contrary to man's reason and God's revelation. All creation is infinite and imperfect and is therefore, the only source of error and all evil. Had God made man without finite imperfection, he could not have been tempted to disobedience. Therefore the primary cause of transgression was the inherent, or innate liability to temptation.

PAUL'S FINANCIAL CAMPAIGN

By J. R. G. Hewlett, at the request of The Grenada County Association

On the Day of Pentecost, Peter preached a wonderful sermon, resulting in three thousand additions. They continued steadfastly in the Apostolic Faith, in fellowship, the breaking of bread and prayers. They made sacrificial offerings, selling their personal possessions, their goods and even farms. They put their money into one treasury. This fund was used to sustain Christian workers, who were giving their time to promote Kingdom interests, thus making a spasmodic effort to give the Gospel to the whole world in their day and generation. A man and his wife sold a farm, and kept back part of the price, to their personal destruction. As the work of the kingdom moved forward, by leaps and bounds, there arose stubborn persecution. The disciples were all driven out of Jerusalem, except the Apostles. They went forth preaching the gospel of the Kingdom. In the days of Claudias there came a great famine, which was prophesied by Agabus. This famine brought great distress on the people of Judea and the work of the kingdom was greatly retarded. In the meantime, however, the persecutor being converted, had become the great Apostle to the Gentiles. He had been instrumental, with the assistance of Barnabas, Silas, Luke and Peter, in planting the gospel in Galatia, Macedonia and Achaia. Paul thus launched a great financial campaign among the churches of Galatia, Macedonia and Achaia, to raise funds to provide for these suffering Christians in Judea, who made the heroic sacrifice to advance the Kingdom of the Lord Jesus Christ. This campaign extended over a period of two years. Paul sent messengers to the churches to lay this work upon their hearts, as a burden, and secure their pledges to this great work. Paul then wrote to the churches, instructing them how to pay their pledges. "Now concerning the collection for the saints, as I directed the churches of Galatia, so also do ye". On the first day of the week, let each one of you lay by him in store, according as he is prospered, that there may be no collections made when I come." 1 Cor. 16:1,2.

Toward the close of this campaign period, when the time was close at hand for the great convention in Jerusalem, Paul wrote a second letter, in which he stirs them up to the payment of their pledges. Read carefully 2 Cor. chapters 8 and 9. He also sent the brethren, who secured the pledges, back to the churches to be sure the pledges were paid. "I thought it necessary therefore to exhort the brethren, that they should go before to you, and make up beforehand your previously bounty, that this may be ready as a matter of bounty and not as covetousness." 2 Cor. 9:5. These offerings were sent by the churches, through their approved messengers, with letters, to Jerusalem.

The only difference, in principle, between Paul's campaign and the Seventy-five Million Campaign of Southern Baptists, consists in the following:

(1) Paul's campaign was a two-year period, while that of Southern Baptists was five years.

(2) Paul launched his campaign to raise all

he could, while Southern Baptists had a definite goal, Seventy-five million dollars in five years.

If we, Southern Baptists, had followed Paul's instructions, our pledges would have been paid, our Boards clear of debt, God glorified and His Kingdom greatly advanced. Brethren, let us make a real sacrifice to meet our pledges to God for the work of His Kingdom.

THE 1925 PROGRAM FOR SOUTHERN BAPTISTS

By M. E. Dodd, D. D., Chairman

"Third, that we recognize the right of individuals and churches to designate their gifts, but it is earnestly hoped that contributions will be made to the whole program. It is urged that pastors, denominational representatives and all other of our workers shall present the whole program and press upon the people the importance of unity in its support. If, notwithstanding, there be individuals who of their own accord wish their gifts to go to special objects and who indicate the same when the gift is made, this gift shall not be charged against the sums allocated to the object to which it is given. Any solicitation of such gifts through this every-member canvass will be regarded as a breach of comity and opposed to the spirit of the campaign. All designated gifts of individuals and churches made subsequent to and above the campaign pledge shall go to the causes for which they are designated without being charged against the percentage which those causes are due to receive from the general fund, but these designated gifts shall not be considered as counting on the amounts already pledged by churches or on the total amount of the pledges of the members of the church. Bequests shall be considered as 'subsequent' gifts.

"Fourth, participating South-wide causes shall, after the simultaneous campaign, have the right of approach to individuals in soliciting large gifts, provided such solicitation be approved by the state organizations of the states in which this is to be done."

"An emergency now existing in the building program of the Southern Baptist Theological Seminary, we recommend that the Seminary be given the right of approach to individuals, after the simultaneous campaign, for large gifts to the building fund, payable within one year."

Continuing our commentary on the recommendations of the Committee on Future Program, which were adopted by the Southern Baptist Convention in Atlanta; it will be remarked that Numbers Three and Four, quoted above, are clear within themselves and need very little explanation.

Whole Program Must Be Stressed

There may be need, however, for great emphasis to be placed upon the earnestly stressed hope "that contributions will be made to the whole program." There will no doubt be great temptation upon the part of those who are particularly interested in some special cause above all others to cut down the subscription to the general fund, in order to later make a larger gift to the special object. It will require much breadth of spirit, consecration of heart and strength of character to overcome this temptation.

At this point our Unified Program will either break or be saved. If it should break at this point, by an under-emphasis upon the whole program and an over-emphasis upon the individual object, then we will find ourselves back to where we were five years ago, with every object contending for all it could get independently of the rest, and all interests scrapping among themselves for preferment. Thus it may be seen how tremendously important it is that chief emphasis be placed upon the Unified Budget.

Unified Budget Solves Many Problems

Maintaining this unified budget will also prevent lop-sidedness in development.

Putting chief emphasis upon the unified budget will also take care of all the causes according to their needs as they appear at the present time,

and will prevent distress coming to some one particular object because another receives chief consideration.

If it should appear that some one object needs more than the present percentage of allocation provides for, this can be taken care of, by the change of the allocations next year.

The main thing in this program is to maintain our unity of spirit and purpose by all the estates of our Israel keeping to the main channel of the unified budget.

In the case, however, of individual gifts or bequests made to particular objects, subsequent to and above the campaign pledge, it will be noted that provision is made for such gift to be credited to the church but not to an individual pladage made to the general fund.

It is recommended that the preferred object for next year to receive individual gifts shall be the Louisville Seminary on account of the emergency now existing in their building plans.

GENEALOGY OF JESUS

By T. F. McCrea

(Continued from last week)

The view which I present here is not a new one. In his well known commentary on Matthew, Dr. John A. Broadus shows that this view was held by "most of the Fathers and many of the recent writers", but they found it difficult to remove the discrepancies or pass them by as irreconcilable. He says further, "The best explanation upon this view is that recently offered by Lord Hervey, viz: the hypothesis that Matthew gives the line of succession to the throne, and that upon a failure of the direct line, Joseph becomes the next heir, while Luke gives Joseph's private genealogy, as a descendant of David by a younger line, which at this point supplied the failure of the older branch, and furnished the heir to the throne."

I have not read Lord Hervey's writings upon this subject and do not know how nearly I am paralleling his argument, but evidently our views are identical although we may have come to the same conclusion along different lines of approach. The views which I have expressed in this letter are the result of independent study of this problem here on the mission field by the help of the bright light that Oriental customs throw upon this problem.

To my mind there is now only one difficulty remaining to be cleared away. If both the genealogies were Joseph's, what proof have we that Mary, and therefore Christ, was a descendant of David?

Here again the Oriental mind would have no difficulty. The fact that Joseph, in obedience to the command of the angel of the Lord, took Mary to be his wife and her child to be his heir to the throne of David is sufficient to the Eastern mind which is accustomed to seeing a man, when no heir can be found among his own relatives, adopt a child entirely from without the family and give it every right and privilege of an own son. "Adoption", to the Asiatic mind, is a much stronger term than it is to the Western mind. (This fact, by the way, throws light on other New Testament problems.)

But it would be hard for the average Western mind to be satisfied with the story of the virgin birth, unless it is convinced that Jesus is really a blood descendant of David through his mother Mary, not not merely through the "legal fiction" of adoption by Joseph, the son of David. If then both the genealogies are Joseph's, have we any proof that Mary was a daughter of the House of David? Much every way. The very fact that Joseph was betrothed to her, and afterwards married her, is proof conclusive in the light of Eastern custom that she was a descendant of David.

Joseph, as heir to the throne of David, could only marry a royal princess, and as a Jew, who could not marry a Gentile, there was only one royal house into which he could marry, that is, into his own family, the House of David. Long

(Continued on page 6)

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Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

THE ALABASTER CRUSE

Somewhere we seem not to have valued the story of the anointing at Bethany at its true worth. Do you not sometimes wonder if we are really prepared to appreciate this act of devotion of Mary's which Jesus valued so highly. It is told in three of the gospel narratives, while Luke tells of another anointing that had some points of similarity, but which ought not to be confused.

Jesus said this ointment would be Mary's memorial, that the fragrance of it would go around the world. He anticipated that the gospel would be preached "throughout the whole world." And he said that wherever the gospel was preached "that also which this woman hath done shall be spoken of for a memorial of her." Her act of devotion would be coextensive and cotemporary with the gospel. What in her act was worthy of this world fame and immortality? There must have been something in it which made it worthy of such a place, the fit companion of the gospel message throughout the ages. And there was.

It was the genuine response to the gospel itself. It was the complement of the gospel message. In so far as it could be embodied in human experience and expression it was the gospel message; because it was the response of personal love and devotion to Jesus Christ, the Son of God and our Savior. It was the upwelling of the soul's love to Jesus Christ when his love has found us. It is like the overflowing of the artesian well when the drill has struck the deep fountains underneath the earth's crust. It is the response that breaks all rules and overcomes all barriers in its determination to find an outlet of expression.

Notice that it is personal and individual. It is awakened by the presence and goodness of Jesus. He had made his home with them while he was round about Jerusalem. It is said that Jesus loved them. He found a retreat there in Bethany when he was tired, and a welcome there when he had been persecuted. And in a never-to-be forgotten occasion he had come to them when the shadow of death had invaded the home. He had stood by the grave-side; He had called back Lazarus from the other world, and today he was sitting at the table with them. The pent up love in the heart of Mary for the Lord Jesus must find expression. Martha showed her gratitude by looking after his physical needs; she was among them that served. But this could not satisfy the soul of Mary. She will give him of her very best. She brings the cruse of ointment, very precious, that which she most values and she pours it on his head and his feet.

There were some advocates of "the social gospel" then that day. They could not understand this waste of the precious ointment. They begin to calculate its cost. If it had only been sold and given to the poor. Some of them were sincere in this. One of them was not. He held office in the social service program and the profits of his job depended on the money coming through his hands. They simply cannot understand why Jesus would permit it poured out in this way on him.

There is quite a good deal of the social gospel today which absolutely ignores the personal devotion to the Lord Jesus, and seems to think that it has in some way a superior position to the old Gospel, looks upon the worship of him and service to him as a back number. Jesus was not indifferent to the poor. He would not have them in their poverty. He says whensoever ye will ye may do them good. He is the inspiration, directly or indirectly of all effort to improve social conditions. But the tap root of hope for the poor, the only source of permanent relief for all suffering begins in personal devotion to Jesus. He is himself the instigator of all uplift movements. But it will be well if we recognize that when it is not done in his name, it is doomed to decline and final failure.

But the best meaning Christians need to get back to this Bethany motive and impulse. The danger of religion always is of getting into ruts, of doing things, even good things from the force of habit. The inertia of custom and rule carries us along after the fires of love have died out in our hearts. Our service to God and men becomes conventional and mechanical. We have adopted a certain practice and we keep it up. We give our money in a fixed proportion and we observe it scrupulously. Had it occurred to you that you can go through all the motions of Christian service and sacrifice without ever having an emotion of love or enthusiasm or joy in your heart? It becomes a habit, a matter of course with us. We become like the church at Ephesus, living on its past momentum, its historic beginnings and memory of the great Apostle. They continue to go through all the formal observances of religion. But the Lord tells John to write to them, "I have this against thee that thou didst leave thy five love."

Sometimes Christian love must express itself in ways that seem extravagant to those who are self-contained and calculating. It breaks the barriers of habit and custom; it finds vent and expression in unusual ways. Are we not at a time now when some souls full of love for the Master will break over all bounds of promises and pledges, all the rules of tithing and apportionments? Will not the love of Christ constrain us to do the unusual thing for him? Is it not time for the impossible to be undertaken in his name? Will not love of Jesus lead many of his servants in this material age to lay at his feet such treasures as will waken the echoes of joy in heaven and around the world? Is it not the time for the thrill of joyous sacrifice for his name's sake?

WHAT'S THE USE?

In one of the replies of Job to the friends who assumed the role of instructors and comforters, he says, "What profit should we have if we pray unto him?" Here is expressed the practical infidelity which men sometimes feel, but do not so often put into words. The Bible is not responsible for the truth of every expression found within its lids. It gives a faithful record of what was said and done, but some of the things done are not right and some of the things said are not true. They are what some men said or thought, and the Bible tells what they said.

To make this plain and get this straight, by specific examples, you will find many such cases in the book of Ecclesiastes and in the book of Job. The Bible tells us that Satan said, "All that a man hath will he give for his life." The Bible does not say that it is true. It is not true. But it tells us that Satan said it. Likewise many of the things which Job's friends said to him were not true, or were only half truths, or were misapplications of truth. So also some of the things which Job himself said are not true. They are the expressions of the way he felt at the time. They are the cry of a distressed man with a puzzled mind. He could not understand the reason for the distress that was upon him. It looked to him as if the world was topsy turvy and everything was going wrong. Like David he couldn't understand why the wicked has a good time and

the good people had the most trouble. They both learned better as they went on, but they went through a great spiritual sweat along the way.

It was in one of his moments of distress and depression that Job said, "What profit should we have if we pray unto him." It is probable that many devout souls have sometimes had this question in mind. And herein is the value of these words to us. There are times when we do not see straight. The rays from the lamp of truth are refracted by the mists and clouds which hang about us, or the truth may be totally obscured to our vision for the moment. Fortunate for us if we do not stay in the mists. It is ours to overcome them, to learn their lesson and escape from their folds.

But there is a greater danger than the temporary obscuring of our faith, and that is the settling down into practical unbelief in the value of prayer. There is always good hope when one is struggling with his doubts. The fatal danger is when the struggle ceases and paralysis stops the pulsing of desire for God. One can look for victory in David as long as he is saying, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God for I shall yet praise him, the health of my countenance and my God." And even when one is saying, "What profit should we have if we pray unto him?" there is hope because it is still a question and Job is arguing with his conscience.

But when people, who theoretically believe in the value and power of prayer, do not pray, make little or no use of this great agency for victory over sin and over the world, then indeed is the peril serious. Theoretical infidelity is not nearly so serious a menace to religion as the practical unbelief of people who profess faith in God, but make no use of prayer which is our means of availing ourselves of his grace and power. Our use of prayer is the measure of our faith in God. By the failure or refusal to spend time each day in prayer, many people are negating their pretensions of belief in him, in his power and his grace. They are answering the query of the world as to what profit there is in prayer, by saying in action, "We find none." Our use of prayer or refusal to pray is our testimony to the world of our estimate of its worth.

A gentleman came into this office yesterday asking for just "five minutes of my time." He had an instrument which he called by a new name, but which turned out to be the same as the stereoscope of old. You looked through two glasses at two photographs of the same object, taken from slightly different angles. When the instrument was properly focused, it made the picture stand out as natural as life, no longer flat on the card like an ordinary picture. This was because you were seeing the same object at different angles. And then I thought, "My New Testament can beat that, for it gives me a picture of Jesus taken from four different points of view, instead of just two; from that of Matthew, and of Mark, and of Luke and of John. They give the picture of the same Lord, and when the Holy Spirit enables us to get the proper focus of vision, he becomes very real and very close to us." Even so the Spirit takes the things of Christ and shows them unto us, and it is a marvelous revelation of the Son of God.

Mississippi College has enrolled to date 450 students and the prospect is that the number for the session will run to 500.

Dr. Ben Cox assisted W. R. Puckett in a good meeting at Kenton, Tenn. Eleven joined the church. He spoke also every day to the inspiring audience of young people at the High School.

The Commercial Appeal says: King Haakon of Norway wants to visit America, but says he is afraid of the crowds. Well, he could come over and see Nashville, look in on a Republican pow-wow in Mississippi or attend a prayer meeting without being romped on.

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IT'S A MATTER OF CONSCIENCE

Is the public conscience dull, or decadent, or dead? The Kansas City Times of Monday morning, September 22nd, reported Dr. Evans, pastor of the First Church, Kansas City, as saying during the course of his Sunday morning sermon the day before, "our public conscience is dulled." "The country generally is suffering from a dead conscience."

Is it any wonder? What else could be reasonably expected with the general run of preaching we are having? The trouble with much preaching is that it is not preaching at all; it is intended to be catchy and entertaining; it is sensational and spectacular. Odd, sensational and trivial themes are announced. The preachers do not pretend to be, and do not impress their hearers as being, men sent from God. They are not preaching the gospel of the grace of God. They are not men full of the Holy Ghost and faith. They give no evidence of divine endowment. They seek to appear "learned." Their preaching makes no appeal to the conscience. On the contrary, their preaching is calculated to lull and dull and deaden the conscience. Only Spirit-filled men, preaching the gospel of God's redeeming grace, can reach and move the conscience. The conscience must be stirred by the preaching of the fact of the guilt and awful consequences of sin. Instead of the spurious and namby pamby sentimentalism that is being proclaimed from many so-called Christian pulpits, there needs to be earnest and unafraid denunciation of sin. The people of our day need to be told, without mumbling and without apology, of a judgment to come and of a hell with its quenchless fires. Our time needs the ministry of a John the Baptist, of a Jeremiah, of a Jonathan Edwards.

The Saturday evening edition of the Kansas City Star carries announcements of the ministers of the city of their services on the following Sunday. Sunday, September 21st, the Star on its editorial page offered some commendatory comment on the announcements made for the church services of the city for that day, the editor, referring to the themes discussed and to their discussion as "snappy." One pastor announced his purpose to preach on Saint Joan. This is the name of a play written by George Bernard Shaw. Another theme announced was "What Shall Be Done With the Genius and Heretic?" "Yes, We Have No Jazz," was the theme of another pastor. Yet another theme was, "Put and Take." And another was, "Jack Walton, the Klan and Mr. Pine." "Through a Harem Window—For Men Only," was offered from another pulpit. "Rome—The City of the Caesars, Martyrs and Popes"—this was another pulpit topic. "My Recent Trip to the Battlefields" was another. Another preacher who had been abroad took as his theme "Impressions of Scotland and Jerusalem the Beautiful." "High Power Salesmanship" was another, and so on and on.

We ask again, is it any wonder that there should be a deadening of conscience under such preaching? It ought to be said, and we are glad to say it, that in the midst of all of this some preachers are keeping their heads and hearts, maintaining their loyalty and are preaching the Word with the grace of God in their hearts and the fear of God before their eyes.—Ex.

THE RIGHT APPROACH TO THE 1925 PROGRAM

By C. E. Burts, D.D., General Director

Just what is the 1925 Program? What does it involve? Why is it necessary?

These are questions that loyal Baptists of the South are asking themselves today and rightly so.

Briefly stated, the 1925 Program is an effort to adequately provide for and carry forward our state, home and foreign mission enterprises, our relief work among the aged and disabled ministers, and our Baptist schools, orphanages, and hospitals through the enlistment of every member of every church, as fully as possible in giving

every week to the support of every cause, in proportion to his ability, through his local church.

Why is such a Program necessary? It is necessary, first, because there must be no turning back from the marked advance we have made in the 75 Million Campaign but must, on the other hand, go forward to seize the still larger opportunities which the Campaign has opened to us. It is necessary, in the second place, because our causes must be provided for and our people need the spiritual development that comes from a whole-hearted participation in the support of God's Kingdom.

Not only is the New Program a Kingdom necessity, it is also our Program. We made it. It is the result of the best thinking of our denomination, led as we believe by the Spirit of God. It is Scriptural.

It calls, to be sure, for the raising of a large sum of money, not large however in proportion to the great need and our own ability. It calls in the aggregate for the raising of \$15,000,000 for state and South-wide objects. You should study the budget, and doubtless will. It is a clear-cut statement of needs.

When we think of the budget or program in terms of figures, it does not make a strong appeal. Too many, indeed, think of it as an end in itself and not a means to an end. The chances are that it makes about the same appeal to us as "income tax" or "coal bill", a cold necessity with the absence of all romance. Figures, however, may be truly eloquent. The figures embraced in our Program should be so. Let us get away from the bookkeeping attitude of mind. When we scan the figures representing the needs of our causes, let the numbers pass before us like companies of soldiers, each flag a banner showing the field to which it is going. Think of the whole financial program in terms of life, of sacrificial endeavor, in terms of real people—men and women rendering needed and effective service to other people in need of help. Through the cold, distasteful numbers we see visions of men and women going forth to the uttermost parts of the earth carrying the message of hope and salvation. We see them laboring with people who are in the bonds of superstition and fear. We see them healing the sick, educating the young, bringing hope and joy and happiness to all.

This Program is our very greatest opportunity for the widest, most far-reaching and effective service. May we not back of these figures see our own selves transmuted into unselfish service reaching the needs of men to the uttermost parts of the earth? We are obeying the Great Commission in the only way possible in this modern world.

Only when we get this vision of our relation to the Program can we comprehend that a balance sheet may be a consecrated thing. With this conception, the hearts of our people will be lifted up and will begin to understand that the Program is the open door to our richest possessions. They will rejoice because their interest has been turned upon others and not upon themselves, which is one of the greatest of the blessings that come to those who make giving to the cause of Christ a rule of life.

The man who thinks of our Program only as the expenditure of so much money is like a man who looks upon a great power plant as a pile of masonry and huge turbine wheels, costing millions of dollars, and nothing more. However, when there comes the vision of thousands of spindles turned, streets lighted, homes made comfortable, the pile of masonry, the great investment of millions, becomes a story of romance because a story of varied and almost unlimited service. Our Program is more than so much money spent. It is our greatest opportunity for service in every field of Kingdom endeavor and the source of our highest Christian joy and Christian fellowship. It is not a burden but a boon.

When we give our financial support to the church and its enterprises, we do not confer a one-sided benefit. We by this make religion a vital force in our own lives. We need a better

understanding in this matter and a right approach to it. Once more let us take to our hearts the truth that to give to the limit of our ability for the maintenance of Christian work is not only our duty but our most exalted privilege, opening to us the door through which we must pass if we would know the serene peace that comes from the true Christian experience.

OUR ORGANIZED WORK

I understand there are two hundred and twenty-three missionary Baptist churches in the state, not including the ninety-one Landmark Churches, which have given nothing through the Board office during the past five years. There should be a reason for it. I have recently made a careful study of the mission question. I have read Baptist history. I have studied the constitution of the State Convention and I cannot find anything materially wrong with the Convention and Board System. I read Dr. Lipsey's editorial, commenting on "How We Do It", and I am very much strengthened in my convictions that there is no scriptural or sane reason why Baptists should not co-operate heartily in and through our organized work.

Article 3 of the Constitution of our State Convention gives every Baptist Church in the state a chance to be represented with one or more messengers. Article 4 is an absolute guarantee of the sovereignty of the churches; while Article 7 is a safeguard against any money being misappropriated. The seven worthy causes that our general fund goes to support should appeal to the hearts of all believers in Jesus, who have been bought with His precious blood. In fact I can see no reason why any missionary Baptist should withhold their support from us. It is clearly demonstrated in the New Testament Scriptures, that Jesus' work, while here in the flesh, was to preach the gospel and administer to the physical needs of the suffering; and we should not be afraid to try to imitate His worthy example. I have never (since I was saved some 30 years ago) refused to co-operate through our organized work. But I must confess that some of my (small) contributions were reluctantly made. But recently I determined to dig to the bottom of our Convention and Board System; and in doing so carefully, with much prayer and guidance my convictions were strengthened, that it is not only a good thing but God is pleased with those of His who co-operate.

And I want to say too, that I have arrived at this strong conclusion (not hurriedly) but against opposition from some of my brethren that I love dearly. And also, I read "The Baptist and Commoner", a paper published in Arkansas which makes it a business to fight the Convention. I find from reading their paper that a good number of our Landmark brethren are sound in the faith, and they are doing a good work through their associations, and I commend them for it. But they are hurting themselves by going to the extreme in fighting their Convention brethren by using abusive language and also misrepresenting our work. But after all they are doing better than our churches in Mississippi, which are doing nothing in the way of mission work. If the pastors of these two hundred and twenty-three churches are hindering their flocks from doing mission work, they certainly have a grave responsibility resting upon them; and they may have to answer for it at the "judgment seat of Christ."

When our Lord returns to reckon with His stewards, He will not accept the excuse that "I was afraid". Paul did not withdraw his support from the churches because he found heresy among them; but labored more earnestly among them. I know that false brethren have gotten into our churches who teach unsound doctrine, and I also see other things done among us that I do not approve of, such as the union meeting craze which is eating at the vitals of our sound doctrines, and which is also a subtle scheme of Satan

(Continued on page 8)

(Continued from page 3)

before him his father, Prince Abraham, had married his own half-sister Sarah. Prince Isaac had married his cousin, or, as the Chinese would say, his "sister" Rebecca. Also, Prince Jacob had taken to wife his two "sisters", Leah and Rachel.

It is an interesting fact that the Chinese language has no word for "cousin" that exactly corresponds in meaning with that word in English. As the Chinese view it, the sons of brothers are not cousins, but brothers. For example, not only were the twelve sons of Jacob brothers, but all their sons were brothers, and not cousins. This relationship is carried on for several generations, although the sons of sisters do not count at all, but are "wai seng", or born outside the family, as I have pointed out above. In the Orient the family is the unit of society. The individual counts for little or nothing except as one unit of the family. Practically all the relations of life, even marriage, are viewed from the family standpoint, and not from the individual viewpoint.

In view of these well-known customs, it is my opinion that Mary was the daughter of Jacob, the last male survivor of the elder line of Nathan's sons. Since a woman could not succeed to the title to the throne, Jacob was forced to adopt Joseph as his heir, following which he did the most natural thing possible for him to do. He betrothed his daughter Mary to the son he was adopting. This is a very common method of providing an heir in Japan, when the family is dying out for lack of male descendants, that is, for the father to marry a daughter, where there is a daughter, to the son who is being adopted.

In the Orient, children of royal and rich families are nearly always betrothed in early childhood. Furthermore, the arrangements are always made by the parents, never by the children. Joseph and Mary had probably been betrothed for some years when she was found with child of the Holy Spirit.

But whether this supposition is correct or not, there is not the slightest doubt in my mind that Mary was a daughter of the House of David. Otherwise Joseph, the direct heir to the throne through his adoption by Jacob, would not have married her. Royal heirs in the Orient do not marry outside the royal family. Only last week the Prince Regent, and heir to the throne of Japan, was married to a royal princess of his family. There is no other family in Japan into which he could have married, and, as in the case of Joseph, he could not marry a foreign princess. By the very necessity of the case he had to marry a princess of the royal house of Japan. In like manner, by the very necessity of his position, Joseph must needs marry a princess of the House of David. With all the great Messianic promises still unfulfilled, there is no reason to believe that the royal traditions had been allowed to lapse in the House of David, even though the latter had suffered many calamities since the beginning of the Babylonian captivity. It would not be necessary to argue this point with Orientals, so fixed is this rule in Asiatic royal houses.

The difficult question for the Western mind, in view of the virgin birth reported by both evangelists, is whether Christ was after all a descendant of David through his mother Mary, and therefore heir to the Davidic covenant, the Davidic throne, and the Messianic promises.

But the important question to the Oriental mind is the relationship of Christ to Joseph, the real heir to the throne. It was impossible for Christ to inherit through his mother. Dr. Broadus, in his Commentary on Matthew states that "It is the rule of the Rabbins that the descent on the father's side only shall be called a descent; the descent by the mother is not called any descent." That rule is just as fixed throughout all Asia today as it was two thousand years ago, and it was in all probability as fixed four thousand years ago as it was two thousand.

With this fact before us, and also that of the virgin birth, there was only one way for Christ to become the legal heir to David's throne, and

all that implied, and that was through the well known and age-old method of adoption. This point makes very important indeed the command of the angel of the Lord that he should take Mary as his wife, and adopt her virgin born son as his heir, for when the angel said, "Thou shalt call his name Jesus", the naming of the child by Joseph in the presence of witnesses meant that he claimed the child as his own, and also showed that Joseph interpreted the angel's statement as meaning that it was God's will that he should make the child his legal son and heir. In like manner the Announcement of the angel to Mary had made known to her the will of God that she should become the mother of the long-promised Messiah, with all the joy and sorrow that pertained to this relation. Thus, by the foreknowledge and provision of God, the way was made ready for the virgin birth, and the proper inheritance of the title to the throne of David in spite of a virgin birth.

Since Christ in this manner became the legal heir of Joseph, it was only important that the two evangelists should give the genealogy of Joseph. As it happened, Joseph himself was an adopted heir, and therefore he had two fathers and two genealogies, and it was important that both of these should be given in the virgin birth records. Since Matthew was presenting Christ as the son of David, and the King of the Jews, it was natural that he should give the regal genealogy of his father Joseph. And Luke, presenting Christ as the Son of Man, preserved the real, or blood, genealogy of Christ's legal father. So the record is complete.

Therefore we conclude that Jesus, who is called Christ, was a blood descendant of David through his virgin mother Mary, and the legal heir to the throne of David, and the Messianic promises and covenants, through his legal and regal father Joseph, whose royal ancestry is given in the genealogy of Matthew, and whose blood ancestry is given in the genealogy of Luke.

Thus, to one who lives among an Oriental people, this problem of the genealogies is no problem at all, and new light is always breaking forth upon the Word of God, and one is more and more convinced that this wondrous Book is indeed inspired by the Spirit of God.

A FINAL PLEA FOR THE HOSPITAL

By R. N. Whitfield, M. D.

I wish to say at the beginning that my previous article on the Baptist Hospital was in no manner intended to reflect on the present management of the institution, but, as I said before, I am opposed to the general policy and purposes for which it was built and under which it has been operated. I still maintain that it is not fulfilling its mission as a Christian institution; that its deeds do not speak loud enough for its name; that the Baptists have built a big pay hospital that is doing no special Christian work to set it above privately owned hospitals; has been badly managed in a financial way during its few years of existence; and has lost its appeal to the Baptists of the State for support. To upbraid the present management cannot put a new policy in force, but the general plan of work for the Hospital should be thrashed out by the State Convention and a new line of procedure adopted.

I have not made these assertions against the Hospital without thought or without investigation, and of course must state some reasons for my observations.

First, is the Christian influence inside the Hospital any more noticeable than in our private institutions?

Rev. Bryan Simmons, one of the founders, in his article published in the Baptist Record of September 18th, has this to say: "The only reason for the existence of any Baptist institution is . . . the opportunity for wielding a Christian influence over those with which it comes in contact. Whether the Baptist Hospital has used its opportunities to the best advantage, and the justifiable reason for the existence of such an institution are two different propositions. I am ready to confess that some of the ideas and plans that were in my mind and in the minds of others who had to do with the starting of the Hospital have not materialized."

In the report and statement of the Superintendent of the Hospital in the Record September 25th, every convenience and ability of the Hospital is advertised, but nothing mentioned of its moral and spiritual atmosphere. I have talked with responsible people who have observed that you will find good Christian girls on the nurses staff of the Baptist Hospital, also on the nurses staff of the State Charity Hospital and of other hospitals. I am glad to say, however, that the good Baptist pastors of the city have done some fine Christian service inside the hospital for which they should be thanked by all good people. They have also done some of this service in the State Charity Hospital and no doubt in other institutions in the city.

Third, The number of charity patients treated. Dr. King says in his article that from fifteen to twenty per cent of the patients are charity. He evidently has overlooked the annual convention reports. All I have seen, including the report for the past year, show about ten per cent are charity. According to a report sent out recently to the pastors of the State by Dr. Gunter, for the year August 1923 to August 1924, the Hospital treated 1850 patients, 188 of whom were charity patients. This figures ten per cent. Brother King also states that \$4,000 worth of charity, including doctors' charges, was done by the Hospital during August. I have figures showing that the Jackson Infirmary did \$6,367.50 worth of charity work in the same way during July. This Hospital also has opened up a free outdoor dispensary which was recommended once to the Baptist Hospital by one of its trustees, but was not adopted. Brother King also unintentionally gave the impression in his article that I am connected in some way with some private hospital wishing to dump its charity work onto the Baptists. I must beg to be excused, as I have no such connection. In fact up to the first of this year when I ceased the practice of medicine to take my present position, I carried all my pay patients to the Baptist Hospital, except two or three who elected for some special reason to go elsewhere. I carried as many as twenty patients to the Baptist Hospital, and only two of them were taken there purposely for charity. Our pastor got one of these in free for me and norated the event before the County Baptist Association, and I got the other in myself after I refused to agree for the husband of the patient to sign a note to the Hospital to pay the bill sometime in the future.

From September 1, 1921 to September 1, 1923, the State Charity Hospital, which is an "A" grade Hospital, treated 4,757 patients at an average cost of \$1.81 per day. Twelve hundred of this number were white Baptists. Each patient stayed in the Hospital an average of twelve days. The actual cost of taking care of a pay patient in the D'Lo Hospital is \$2.75 per day, and their highest charge to a patient is \$3.50 per day. The Baptist Hospital has been receiving per year about \$17,500 from the 75 Million Campaign Fund, \$1,000 per year from the Powers Fund, and possibly \$1,500 came in per year from other sources, so if the Hospital could treat charity patients on a par with the Charity Hospital, it could take this \$20,000 and treat 800 patients free per year, or if we figure we would spend over twice as much per patient (\$50.00) as the Charity Hospital, we could take care of at least 400 of the 600 of the poor Baptists who have to go to the State Charity Hospital. Mrs. Golightly, the Superintendent, states in her article that the campaign fund is used in treating charity cases, but having come only recently to the Hospital, she did not know as Brother Simmons states: "The debt against the Hospital is for building and equipment rather than for the running expenses, and the returns from the 75 Million Campaign are applied on this debt and not on running expenses."

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one reason), that the Catholics have received great praise for their hospital work. One Catholic hospital in Memphis took care, free of charge, of over a hundred poor cripples from Mississippi (only two of whom were Catholics), who were operated upon by Dr. Campbell, free of cost, for an average period of four months for each cripple. One of these, a boy, after having been cared for in this way for eleven months, was brought to Mississippi and the Baptist Hospital was asked to take care of him a week, which was refused on the ground that repairs were being made, (the Hospital was not closed, however, for these repairs). Other requests to take care of these crippled boys and girls were met by the inquiry as to whether or not they could be gotten into the State Charity Hospital; so finally no further requests were made of the Baptist Hospital to help these afflicted boys and girls. I received these statements and figures from a good Baptist lady who is employed to help gather up these unfortunate cripples over the State so as to rehabilitate them to the extent that they can earn a livelihood.

As to the financial management. Probably not many Baptists in Mississippi know that in the few years this Hospital has existed it has failed to collect from pay patients the total of \$58,847.20. At \$50.00 per patient, this would have cared for over a thousand needy and poor cases in the Hospital. Of course we all realize that every business makes some bad collections, but it does seem that this has been a poor business.

I disagree with Brother King when he says the Baptist Hospital should be on an equal footing with the Baptist College when it comes to charging for service rendered. I put it more on the footing with the Orphanage, as it is an institution of mercy and not a mercenary institution.

However, in spite of my previous declaration that the service should be all charity, I would say take its 75 beds and divide them as follows:

1st.—20 of the choicest rooms for pay patients who have plenty of means—at \$5.00 or \$5.50 per day. You may entertain an angel to the Hospital in one of these rooms some day, especially if he knows the following two divisions are set aside:

2nd.—25 beds at \$2.50 per day for working people who earn small salaries and who get financially embarrassed when they go to the hospital and have to pay a heavy bill.

3rd.—25 beds for deserving charity patients admitted on certificates signed by a physician, a pastor and possibly two deacons.

4th.—Admit all preachers free who do not receive over \$750 a year as their total income from all sources.

5th.—Put a man in the field with this plan to present to the Baptist people of the State. He will raise the \$51,000 indebtedness, and will get pledges for support of the twenty-five beds for charity. The people will give. As I have stated above, we have nearly \$20,000 coming in for charity work already. The Methodists have a man in the field raising \$100,000.00 to replace a dormitory at the Methodist Orphanage and he is raising it right along.

"WHY A BAPTIST HOSPITAL"

1st, It is an evidence of those who love God seeking an opportunity to serve him.

2nd, A Baptist Hospital shows to the world that Baptists who give hundreds of thousands dollars believe in practical as well as spiritual christianity.

3rd, That Baptists are responsible to the rich and poor alike and should provide hospital facilities for the healing of the body. Why should the greatest denomination in the South leave hospitals for other denominations? I for one am not willing for others to do our work. Christ made no difference in healing the rich, noble and poor.

4th, A training school is connected with every Baptist Hospital with practically no cost to students. They are graduated into highest service to mankind, next to the ministry. The Baptist Memorial Hospital has two hundred staff and students combined.

5th, The greatest of all reasons is that they are a great influence in bringing people to Christ. Now and then the daily papers give some remarkable conversion and numerous conversions are told in a beautiful tribute to E. W. Porter, who endowed Room 548 in the Baptist Memorial Hospital and no one in that class of 300 working girls will ever forget Room 548. If one room can do so much good—only Eternity can tell what 400 beds have done.

6th, No pay patient has ever paid a dollar to our Charity Department (our Charity Department is \$10,000 per month). We give the pay patient value received and the best staff and best service, or he would go elsewhere or to some private institution. If a private institution the owner would be certainly entitled to 6% on his investment and his taxes or he would not build one. No private hospital accepts charity cases.

One million five hundred thousand dollars has been contributed to the Baptist Memorial Hospital. This was given for charity and not for the man that is able to pay his bills. We owe 6% on this investment to charity and \$50,000 taxes that we would have to pay to the state, county and city. This was given because they thought we would take care of charity and they are right.

Until our charity exceeds \$140,000 a year we do not feel that a pay patient has ever paid a dollar to charity. To get into our Charity Department you do not have to have an affidavit from a "pastor, physician and a couple of deacons". Our Superintendent has instructions not to turn down a single hospital case as long as we have a vacant bed and they have never been full since the completion of the new wings.

I love the Baptist Orphanage. For twelve years I was President of the Board of Trustees and have made a contribution to the Baptist Orphanage at Jackson every month for twenty-five years. For ten years I have had charge of the Baptist Memorial Hospital of Memphis. Both are practical Christianity, both are good, but cannot be compared with each other. Cannot be compared with their service to mankind. The Baptist Orphanage with two hundred children, with a possible change of fifty to sixty children a year, cannot be compared with the Baptist Memorial Hospital that admits over twelve thousand patients a year and does charity of over ten thousand dollars a month.

I believe that Mississippi Baptists and friends have given one half of the \$1,500,000 contributed to Baptist Memorial Hospital and that it is a great asset to the denomination.

—A. E. Jennings,
Chairman Ex. Com.,
Baptist Memorial Hospital.

CONSTITUTION OF THE MISSISSIPPI BAPTIST STATE CONVENTION

As prepared by the committee appointed last year. To be submitted to the Convention November 11:

Article 1. This body shall be known as the Mississippi Baptist State Convention.

Article 2. The object of this Convention shall be to digest and organize an operative system of measures to promote the general interest of the Redeemer's Kingdom, peculiarly within its own bounds.

Article 3. This Convention shall be composed of messengers from Baptist Churches in Mississippi which co-operate with the Convention in its work in the following ratio: Each church shall be entitled to one messenger for the first hundred, or fraction thereof, of its membership, and one messenger for each additional one hundred members, or major fraction thereof.

Article 4. The Convention shall never possess a single attribute of power or authority over any church or association. It absolutely and forever disclaims any right of this kind hereby avowing the cardinal principles that every church is sovereign and independent.

Article 5. The officers of this Convention shall

consist of a President, two Vice-Presidents and a Recording Secretary and a Treasurer, all of whom, except the Treasurer, shall be elected annually and immediately upon the enrollment of the messengers present. All elections for officers of the Convention shall be by ballot. All officers of the Convention shall continue in office till their successors have been regularly elected.

Article 6. The Recording Secretary, shall be responsible for all papers and documents committed to his care, and shall keep a fair and faithful record of all the proceedings of the Convention.

Article 7. The Treasurer of the Convention Board shall be Treasurer of the Convention, who shall take charge of all the money and property of all kinds belonging to the Convention. He shall keep an authentic record of all the receipts and disbursements of the Convention funds, specifying particularly to what objects donations are to be applied, and shall make a full exhibit of same at the stated meeting of the Convention.

Article 8. The Convention shall meet annually at such time and place as the Convention may from time to time determine. The President may, with the advice of the other officers, call a special meeting of the Convention, or change the time and place of the annual meeting.

Article 9. The various departments of the work of the Convention shall be under the supervision of boards appointed by the Convention at its regular sessions, the number of boards, the number of members and the length of time of service to be determined by the Convention to which they are responsible and to which they shall make annual reports. Vacancies occurring in any board between sessions of the Convention may be filled by the Board or by its Executive Committee.

Article 10. The Convention shall have the power, at its annual meetings, to make such alterations of and additions to this Constitution as experience may dictate, a majority of two thirds of members present voting therefor, provided: (1) that the fourth article be scrupulously preserved; (2) that notice be given of the contemplated alteration a year previous; (3) that such changes shall be made before the last day of its annual meeting.

SERMON

ACTS OF THE BAPTISTS

First Chapter

Pastor Beckett preached at Amory Sunday morning, basing his sermon on this book. The subject was "The Baptist Family."

From the eldest brother, now the pride and joy of the family—Foreign Missions, to the baby crying for bread—The Orphanage, he pleaded for support to be given each member according to his need. In response to his exhortation the congregation stood pledging their support to the whole family.

I wish every pastor in the state would get a copy of this book—"The Acts of the Baptists", from Dr. Gunter's office and preach on the first chapter now and the second later.

Just say, please send me (—) copies of your tract—A Catechism, and you will be supplied with this wonderful book.

—W. Rufus Beckett.

A story was told in the years ago about a freight conductor on a certain railroad, that he was constantly bothered with tramps on his train, more than all the other conductors put together. One day catching a hobo on his train he assumed an air of severity and demanded to know why it was that all the tramps chose his train to make their trips on. The tramp led him to the door of the caboose and showed him a feather cut in the door. "And what does that mean?" asked the irate conductor. "Well," said the tramp, "the last time I slept on feathers they were soft." This story might be taken to heart by governors when lawyers for criminals in the penitentiary weep before them and plead for mercy for their clients who have been convicted of bootlegging.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, President, Clinton
 MRS. R. L. BUNYARD, 1st Vice-President, Madison
 MRS. F. M. DOUGHTY, 2nd Vice-President, Shaw
 MRS. C. LONGEST, 3rd Vice-President, University
 MRS. J. K. ARMSTRONG, 4th Vice-President, Louisville
 MRS. MAX EMERY, 5th Vice-President, Ovett
 MRS. I. L. TOLER, 6th Vice-President, Gloster

MISS M. M. LACKEY, Editor and Corresponding Secretary, Jackson
 MRS. A. J. AVEN, W. M. U. Vice-President, Clinton
 MRS. D. M. NELSON, Recording Secretary, Clinton
 MISS FANNIE TRAYLOR, Young Peoples' Leader, Jackson
 MRS. D. M. NELSON, College Correspondent, Clinton
 MRS. J. L. JOHNSON, Training School Trustee, Hattiesburg
 MRS. W. J. DAVIS, Margaret Fund Trustee, Jackson

MRS. HENRY P. BROACH, White Cross Work, Meridian
 MRS. FRED HAMMACK, Mission Study Leader, Flora
 MRS. HENRY F. BROACH, Personal Service Leader, Aberdeen
 MRS. R. B. GUNTER, Stewardship Leader, Jackson
 MISS M. M. LACKEY, Editor W. M. U. Page, Jackson
 MISS M. M. LACKEY, Treasurer, Jackson

OTHER MEMBERS EXECUTIVE BOARD

MRS. R. L. COVINGTON, 1st District, Hazlehurst
 MRS. H. F. MARTIN, 2nd District, Indiana

MRS. Wm. B. JONES, 3rd District, Baldwin
 MRS. R. L. CARPENTER, 4th District, Crawford

MRS. W. J. PACK, 5th District, Laurel
 MRS. E. W. HEWITT, 6th District, Summit

Stewardship

Can anything else be said on Stewardship? Can anything else be said on Prayer? So much has been said, so many fine things; but I think we have only just begun to realize what it means to be stewards. There are things yet to be said that far outweigh those that have been said, and we shall enter into the knowledge of these through prayer and the revelation of the Holy Spirit. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him".

When we cease to attempt to limit God's power by accepting some things He says as true and rejecting others, then we may see more clearly. Jesus said on the way to Emmaus, "O foolish ones and slow of heart to believe all the prophets have spoken". They too were troubled and doubting and not understanding because they were foolish in not accepting all the truth. We are troubled and doubting and not understanding how we can successfully complete the Campaign, when we should accept all the truth, claim God's promises in prayer and know that they cannot fail; whether we see how it's to be done has nothing to do with it. God didn't promise to answer if we thought it reasonable or if we could understand just how it was to be done, but "if ye ask believing". Let us believe all that is spoken in the scripture concerning prayer and pray for the Campaign to be brought to a victorious close for the glory of the Lord and "it shall be done".

Mrs. R. B. Gunter,
Stewardship Chairman.

Miss Gertrude Duncan of New Albany is our other scholarship girl at Blue Mountain this session. The W. M. U. of the State is most fortunate in the selection of state scholarship girls this year, as in other years. This is a very good place to speak of the fact that we have received funds for the first half session for all our girls; and we are sure sufficient will come in for the last half in plenty time.

Now is the time for all societies to begin arranging and planning for the boxes that are to be sent out aged preachers. Do not wait too late, beloved. Most of them need help before the cold weather comes on. Write this office for names and they will be sent at once.

By request we are printing names of officers of Fourth District who were elected last June:

Vice-President—Mrs. J. K. Armstrong, Louisville, Miss.

Young People's Counselor—Mrs. G. B. Smalley, Carthage, Miss.

Personal Service Chairman—Mrs. A. T. Cinnamond, Kosciusko, Miss.

Mission Study Chairman—Mrs. J. P. Johnson, McCool, Miss.

Stewardship Chairman—Mrs. H. L. Rhodes, Ackerman, Miss.

Our Margaret Fund Student

My dear Miss Lackey:

The word that Mrs. W. J. Davis sent out through the pages of the Record, asking the Ladies' Missionary Society to help mother our Margaret Fund Student, certainly brought lovely

results. Among the things sent in so far have been: Plenty of sheets, pillow cases, towels, soap, talcum powder, pins, also a quilt, a counterpane, a beautiful dresser scarf, a black uniform dress, two feather pillows and \$25 in cash. As no blanket was sent and as the girl occupies a single bed, I was successful in selling one of the pillows to help buy the blanket. I have heard from another society which is going to help with her clothes.

When I was in Atlanta last Spring at the Southern Baptist Convention, I heard Mrs. Frank Burney, our Margaret Fund Trustee for the South, give her report. I was surprised to hear the lovely things that had been done in the different states for the Margaret Fund Students. This surely is very fitting, because these students are too far from their homes to get the occasional package that gladdens the heart of every school girl.

I believe that last year we did not have a Margaret Fund Student in Mississippi and I am so glad that our ladies are doing so well by this new one that we have acquired. If any of the ladies desire to remember Jennie McCrea (our Margaret Fund Student) in any way, I would be so glad to answer any questions as to what she needs and this will keep us from having a duplicate.

With best wishes, I am

Sincerely yours,

Mrs. J. L. Johnson.

A Good Example to Follow

I feel impressed this morning to write a few lines for the "Woman's Page" of the Baptist Record about some things the New Orleans women have recently done for the Baptist Bible Institute.

The City W. M. U. held its last monthly meeting in the "Mirror Room" out at the Institute. It was a large, enthusiastic meeting, every Society in the city being represented. Their purpose was to look things over and see what they should do this year for the Baptist Bible Institute.

The result was that they decided to put up new shades and draperies in the Infirmary, and to make some needed changes of a similar nature in the Auditorium. The total cost of the work was about \$75.00. They do this sort of work on the "club plan". They gave the order to one of the large department stores of the city, and everything was made to order and put in place by the merchant. The cost was prorated among the various societies and will be paid for by installments during the coming months.

It would be interesting, as well as a great joy to our hearts, if other city unions out in the states would follow the example of these faithful women of the few struggling Baptist churches of New Orleans.

There are many improvements needed about the Institute. Nice shades ought to displace those old Venetian blinds in the girls' dormitory. Some heavy glass doors ought to take the place of the old solid wooden doors that spoil the otherwise beautiful front of our Administration building. Then, too, the front hall and main stairway of the Administration building ought to be worked over.

If any city union or individual society desires to do some specific thing for the Baptist Bible Institute, write me and I will send a list of definite needs, and an estimate of the cost of each, from which you may choose. Then I will agree

to personally supervise the doing of the work and render bill for the exact cost.

N. T. Tull,
Business Manager.

New Orleans, La.

(Continued from page 5)

to cause God's people to compromise the truth. But shall I quit because I see these things?

In fact now is the time where our sound Baptists should rally to our cause and help keep alive the sound doctrines of the saving truth of the Gospel of Christ. Never will I desert (God being my helper) the denominational ship because I find Pirates on board. I expect to claim the missionary Baptist denomination as Ours and fight to defend the faith. When we withdraw ourselves from the organized work then we are deserters and our usefulness is hindered.

May God help all Baptists who have had the similar experience that this writer has had. Not to arrive at hasty conclusions, but give the question a fair, square, and thorough investigation with much prayer, and I feel sure that if this is done these two hundred and twenty-three churches will join in with us and send messengers to their associations and also to the State Convention; and if they will, I feel sure that they will again join in heartily with us in the greatest cause that ever existed in this world, in helping to carry out the divine command of our blessed Lord, and risen Christ, viz: "Go ye into all the world and preach the gospel to every creature."

—J. E. Heath.

Dr. Cephas Shelburne has a strong article in the Christian Courier on "Mah Jongg". Concerning this Chinese game, for the playing of which Chinese Christians are excluded from their churches, he says:

Mah Jongg is China's worst, a heathen's cast-away junk. The thing is tabooed, outlawed, discountenanced by the Chinese people. Remember, when you are forming your Mah Jongg Clubs and classes, and parties set around the Mah Jongg table, you are playing the oldest of the Chinese gambling games. This thing that is sweeping our country as if by storm; this heathen evil that is coming to America by shiploads; that is becoming so tremendously popular; that last year was sold by the thousands of sets, that costs millions of dollars, is China's great gambling game. A fad that is destined to menace the West as it has the East. China knows its evil; Mah Jongg is blamed for the present corruption in China and China has repudiated the game; it is against Chinese law to play the game in public. When we receive Mah Jongg we are dealing in China's age-long, cast-off, discarded and outlawed gambling game; we are receiving openly China's "bootleggers" stuff. A Chinaman stood watching a Mah Jongg game. He turned away disgusted and murmured to himself: "Gamblers, Mah Jongg; China send missionaries to America!" Recently a young Chinese girl receiving high college degrees in an American university pleaded with the students not to have anything to do with Mah Jongg. She said: "I know what this gambling game has done for China. I know what it has meant to my own neighbors; my own home. I hate to see it coming to America."—Ex.

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B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

BENMORE

Mrs. G. W. Griffis of Beaumont, Miss., came to our church July 12th, and organized a Senior B. Y. P. U. with 42 members enrolled, including the following officers: Jesse P. Etheridge, President; R. L. Ulmer, Vice-President; Edna Rynals, Secretary; Mrs. Hatten, Corresponding and Recording Secretary; Mrs. Tommy Johnson, Treasurer; Maggie Mae Ulmer, Chorister and Pianist. Group Captain No. 1, Mr. Tommy Johnson; Group Captain No. 2, Mrs. Bertha Nelson; Group Captain No. 3, Herbert Rynals; Group Captain No. 4, Lottie Moffitt.

We are working to attain the A-1 award by having the 9 points as it is stated in the standard of excellence of which we adopted at the beginning of this quarter.

Mrs. Griffis also secured Brother L. R. Turner to teach the B. Y. P. U. Manual of which 13 studied for diplomas; 12 passed and received their diplomas. The night that the diplomas were given out, we had a splendid program. Then refreshments were served.

The report of Juniors are as follows: The night of September 10th, Mrs. Griffis with Miss Sallie Morgan, our State B. Y. P. U. Junior's and Intermediate's leader, assisted in organizing the Juniors including the following officers: Miss Maggie Mae Ulmer, President; F. M. Rynals, Vice-President; Clarence Ritterll, Secretary; Tommy Moffitt, Bible Reader Leader; Willie B. Blackwell, Chorister; Mrs. Bertha Nelson, Pianist; Robert Weldy, Treasurer.

In conclusion we have the schedule which tells us to secure subscriptions for the Record, which we are working for.

I will send in their names and money in a few days.

Sincerely yours in the Master's work,

Jesse P. Etheridge,
President.

COLLEGE COLUMN

There are eighteen girls who came to M. S. C. W. who decided NOT to be "church tramps" while they are attending college. Some of them brought their church letters with them, while others came under the watch care of the church. October 5th is "Join the Church Day" for students all over the South, and it is expected that there will be many others to be received on that Sunday. A prominent member of the Senior Class expressed her regret that she did not bring her church letter with her when she entered a Freshman. This is the regret of all who fail to line up with the local forces. It is a "wise freshman" who brings her church letter with her.

Some of the workers furnished by the Baptist constituency of the college, to the church are: Pianist at four B. Y. P. U.'s; Junior Leader, Intermediate B. Y. P. U. Leader; many offices in all of the B. Y. P. U.'s; S. S. pianists in several departments; sponsors to the Baraca Bible Class—one of the largest classes of its kind in the state; and several members of the S. S. orchestra.

The Baptist Student Conference for the State of Mississippi is not in the far distant future. M. S. C. W. has been asked to furnish two very important talks on the program, and our pastor has a prominent place on the program. It is our hope to have a large representation at this conference October 31st-November 2nd. Immediately following this comes a week of training. Our Annual B. Y. P. U. Training School comes November 2-7th. Several of the State workers are to be on the faculty and plans are well under way for the largest training school we have ever had. There will be a class especially for the college girls.

The Baptist Reading Room just across from the M. S. C. W. campus was recently made very attractive and comfortable by the gift of Deacon E. W. Burris, of the First Baptist Church. He gave a set of wicker furniture, and rug to match, in memory of his mother. This is to be known as the "Dolly Burris Memorial". This room is used as an office, a reading room, a conference room and even fills the longing in the heart of the school girl for an "open fire". It has already proved a popular rendezvous for the girls and at almost any time of the day a number of Baptist girls may be found in the room. Several denominational papers are received, as well as "The Sunday School Times" and other magazines which are contributed. Wouldn't it be a fine thing if some big-hearted Baptist should donate a piano for this room?

The first issue of "The Baptist Student" is out, and very soon a drive will be put on among Baptist students all over the South to secure subscriptions for the current year. Surely no Baptist student in any school—state or denominational—will want to pass up this opportunity to subscribe to a magazine prepared especially for students. It is attractively produced, touches on all points of a student's life and thought, contains several new departments, carries pictures and news of other colleges and their campus activities, does not carry ads, is published by the Inter-Board Commission and made possible by the Sunday School Board. The price is the smallest thing about it—75c per

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

Announcing

Children's Week

October 19-26, 1924

THREE FEATURES:

Week-Day Visitation of every home by Sunday School teachers in Elementary Departments.

A Great Parents' Meeting on Sunday the twenty-sixth.

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PUBLISHERS
NASHVILLE TENNESSEE



year. If you are a Baptist Student, then you are the person for whom this magazine is prepared, and you cannot afford to miss the opportunity of having it on your study table.

Question Box on Children's Week

WHEN?

October 19-26 suggested. If you cannot observe it that week, select another.

WHERE?

In our churches and the homes of our people.

WHAT?

Children's Week is set aside for visitation in the homes of our children, for definite thought and prayer for the children of our community, and for the discussion of some of childhood's problems.

HOW?

By visitation in the homes.
By a sermon preached to parents by the pastor.
By a Parents' Meeting.
By prayer for children, parents and teachers.

WHY OBSERVE?

For the sake of the children.
Because childhood deserves the best we can give. We "study to show ourselves approved" in every other—why not study child problems? When we cultivate the child we are cultivating for the King's Garden.

WHO CONCERNED?

Pastors, superintendents, teachers and parents.

BEGIN

By speaking to the pastor or superintendent, asking that a committee on arrangements be appointed.

COMMITTEE ON PUBLICITY AND ARRANGEMENTS

The business of this committee is to "publish" the fact that Children's Week will be observed and when. It may do so by the use of posters, placards, newspaper items and much use of the slogan. It will also make the church ready for Parents' Day, beautifying and making it comfortable.

COMMITTEE ON PROGRAM

This committee will plan the program for Parents' Day, sending early for the pamphlets containing Talking Points for the speakers, selecting such speakers and arranging for the music. Ask the pastor to preach especially to parents on October 19.

FORWARD STEP COMMITTEE

This committee will suggest at the Parents' Meeting some forward steps that might be undertaken. This may be the opportune time to make some big forward step that has been under consideration for a long time.

Send for literature and poster to Sunday School Department, Box 520, Jackson, Miss.

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON Sunday, October 12, 1924

Prayer

Lesson Text: Matt. 6:5-15.

Golden Text: "Thy kingdom come; Thy will be done as in heaven, so on earth." Matt. 6:10.

Introduction: The lesson is taken from the Lord's Sermon on the Mount comprising chapters 5, 6 and 7; Luke 6:20-49. The Sermon on the Mount gives the Twelve whom he had chosen to a specially intimate companionship and special endowment as those sent forth to do his work. Recall the lesson of last week. He conferred upon the Twelve special authority, and in this sermon he is giving them special instruction. A sort of ordination sermon, in which he discloses and makes prominent the fundamental principles which are to be controlling in the life and work of his followers. This sermon is the Christian ethical code. It is to Christianity what the ten commandments were to the Old Testament system.

Jesus draws a sharp contrast between the motive and conduct of the Pharisees of his time and that which must characterize his followers. "Take heed that you do not your righteousness before men to be seen of them." 6:1, serves a new point of departure in this section of his discussion. Under the head of "righteousness" he treats of almsgiving, prayer and fasting. Prayer is the second item treated by him under the general topic, righteousness.

Prayer is the subject of our lesson. Jesus assumes that prayer is an essential element in the Christian life. It is not peculiar to that system, nor to any system, time or clime. Prayer is as universal as the race. Countless races of men throughout countless ages, without respect to their state of enlightenment, have offered and do offer their prayers at the shrine of their gods whether one or many. These prayers of the countless millions are vitiated by wrong motives, ignorance and superstition. Man prays, but he does not know how (Rom. 8:26) to pray as he ought.

1. The motive prompting prayer must be right. This appears in the sharp criticism of the hypocrites, whose prayers are offered in the synagogues and on the corners of the streets in the spirit of ostentation and self-righteous display to be seen of men. Such a motive leaves God out of count and seeks only the admiration of men. Such suppliants are mere actors, disporting themselves in the toggery of a pretended piety which invites the displeasure of God while it may gain the admiration of men. The true suppliant must not be as these hypocrites whose performances come with unbroken regularity, destitute of sincerity, and without moral purpose whose religion is vain, and whose prayers are a travesty. See Ver. 5.

2. The purity of motive in prayer must be safeguarded against the possibility of perversion by untoward conditions. The place of prayer is important. The hypocrites chose the synagogues and the corners of the street, not so with his disciples. "When thou prayest enter into thine inner chamber and having shut the door." (Ver. 6.) The use of the pronouns, "thou", "thee", "thine" clearly show that private personal, secret prayer is what our Lord has in mind. His instruction pertains to personal, secret prayer. The condition of an exercise of the personal, privilege and duty, is that of isolation, retirement to some quiet, silent retreat, where no eye sees but God's, and no ear hears but that of the heavenly Father; where nothing can break in upon the sanctity of the converse of the child of God with his Father in Heaven. The answer to such secret prayer is assured and comes to realization in the open. The stream of blessings, flowing out into the great visible world, in such rich abundance, finds its head waters in that secret chamber behind the closed door, shutting out the world but shutting in the Father and his suppliant child. (Ver. 6.) With caution against vain repetition in prayer in Vers. 7-8 as do the heathen Jesus gives his disciples a model prayer, embodying the principles to be controlling in all prayer, private and public. One can scarcely believe that Jesus is giving a form of words to be employed in all prayer, private and social. Such is the view entertained by some ritualists, but such formula was not adhered to in the prayers of the Apostles.

The Lord's Prayer

This model prayer is addressed to "Our Father". The badge of the believer is his filial relationship to God as his Father. The first note in his supplication is the recognition and appropriation of this tender, vital relation, not "my Father", but "our Father" emphasizing the social element in all prayer. Prayer is a constant reminder that every worshipper is one of the Father's household, and a member of a brotherhood whose interests are one, and whose sought for blessings are to be shared by the whole family. The Fatherhood of God and the brotherhood of his redeemed children stand in the forefront of this model prayer. To the attribute of Fatherhood expressive of God's enduring relation to his children is added another, emphasizing the majesty of his being, "Who art in heaven." The language is not designed to locate God's habitation, but to exalt his character, and disclose his Fatherhood, as an attribute known to the angelic orders in the heavens. His Fatherly relation to believing men in no way distracts from the majesty and glory of his absolute perfection. The hosts of angels bow before him as the Father-God, ascribing unto him blessings and glory, and wisdom and thanks-

giving and honor, and power and might forever.

Six petitions now follow, sufficient in their scope to cover the whole area of the believer's life. 1. "Hallowed by thy name." Let thy name be revered, held sacred. This is more than inhibition of the profane use of God's name. The name of God is his revealed nature, involving the infinite of his character and his benevolent activities in creating, preserving and guiding all. The petition is a prayer that God may be recognized by all men, revered, worshipped, in adoration, praise, homage and service whose posture toward the wayward sons of men is that of a loving father toward his erring children.

2. The Second Petition, "Thy kingdom come", is a prayer that God "In his wisdom, power and love may hasten, the growth among men of righteousness, mercy and peace; that the principles of the Gospel may prevail in individuals and in society as a whole, that humanity may be transformed into the likeness of him who revealed to them the divine ideal for his children."

3. The Third Petition, "Thy will be done, as in heaven so on earth", is a prayer that God's will shall hold the supremacy over the will of men, and pledges the worshipper to co-operative effort to bring in the kingdom of heaven. It idealized the sovereignty of the divine will, looking forward to the time when the moral intelligences of heaven and earth shall be unified in one universal empire with God's will as the unifying center. Such an achievement on the part of a sinful suppliant, is realized by the adorable succors of divine grace. The grace to conform our wills to the will of our heavenly Father in all the issues of life, is assured. With this assurance we may come boldly to a throne of grace, with this petition in our heart and on our lips. The three first petitions pertain to the glory of God, that his name shall be universally revered, his sovereignty established, and his will obeyed throughout heaven and earth. These three petitions move on an ascending scale, reaching a climax in the third petition in universal observance of the divine will by all moral intelligences.

4. The Fourth Petition, "Give us this day our daily bread". This is a prayer inspired by the physical needs of men whose subsistence in God's providential order requires food to nourish the body and raiment to protect it. The petition embraces doubtless all that is necessary to the well being of God's children in their earthly existence. Luxuries and gratification of artificial desires are left out of count. This petition limits the supply sought to "this day". Besides it comes not as a pure gratuity, but as the return for the energetic and honest labor of the worshipper. To him who toils and confidently prays for the blessings of God upon the work of his hands, there is no ground for carking care. This prayer does not nullify the Law that by the sweat of his brow shall man eat bread. The curse of the earth is not poverty, but idleness, covetousness, sated indulgence, and disregard of God's will in the affairs of men.

5. The Fifth Petition, "And forgive us our debts as we have forgiven our debtors." Unforgiveness padlocks the heart, the unforgiving spirit has no access to God in prayer. The prayer gate is closed to all malice, bitterness, hatred and revenge. This whole brood of deadly sins must be dislodged from the heart, else prayer is a travesty. Sin of all kinds robs God of what is justly due to him, and incurs an obligation, a debt, which cannot be discharged; the debtor can only appeal to the forgiving pity of God, and then only as he has forgiven those who have wronged him. Men must feel and exercise the same spirit of forgiveness which they wish God to show toward themselves. The suppliant is brought face to face with himself in offering this petition as well as face to face with God. Can you pray the Lord's prayer? Note—No sin of yours is forgiven by God, unless you have forgiven others who have wronged you.

6. The Sixth Petition, "And bring us not into temptation." The word temptation means trials of all kinds. "It is a mistake to define this word as only a solicitation to evil. It means trials of any kind without reference to its moral quality." (Vincent.) God does not tempt men to sin. (James 1:13.) but he does allow us to come under the stress and storm of the sorest trials. Our relation to a world disordered by sin makes us an easy prey to the solicitations of evil through the sensuous desires. The desires of the flesh, the desire of the eye and the gasconade of life, reinforced by the presence and power of the devil compass our defeat. Our only safety is in God, who can so order the circumstances of our life, as to restrain the forces of evil which to us, left alone, are invincible. The petition assumes the suppliants consciousness of his peril, and places his reliance upon God as the source of his escape from the overmastering solicitation to sin. Some has said, "The temptations here spoken of are not the direct assault of the evil one, but the trials and sorrows of life by which our souls are purified and refined as gold and silver are purged from their dross in a furnace."

7. The Seventh Petition, "But deliver us from the evil one", seems rather out of keeping with the above quotation. The temptation would seem to come of the evil one, who seeks to solicit sin; from the wiles of the evil one the suppliant prays to be delivered, and not from such trials arising out of the circumstances as tend to refine and purify the soul from worldly dross. Much might be said of this model prayer as a whole but lack of space forbids.

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Department of Evangelism

Conducted by
Rev. R. S. Gavin, D.D.,
Quitman, Miss.

The Kind of Evangelism Mississippi Baptists Need

A little while ago, even, evangelism meant to the average Baptist the holding of a series of revival meetings—with a "visiting brother" in the pulpit and a leader of song on the platform. And nothing more was expected of the meeting than fair preaching, good singing, emotional enthusiasm, professions of faith in Jesus Christ, "new members", and a "purse" at the close of the meeting, expressive of the appreciation of the contributors for preacher and singer.

That kind of evangelism has never been very satisfactory from the standpoint of after-effects. The fact is, the after-effects have always been wholly unsatisfactory—with possibly the rarest exceptions. Today such revival efforts are wholly—altogether—without any exception—undesirable and unprofitable for Baptists. This new day demands a new evangelism. The words of Jesus were never more apropos than now and with reference to this very thing: "Men do not put new wine into old wine-skins—else the skins burst, and the wine runneth out, and the skins perish; but they put new wine into fresh wine-skins—and both are preserved."

The kind of evangelism we need today—and must have—must combine in a strikingly convincing way both grace and works—salvation and service—privilege and responsibility—promise and command—receiving and giving—salvation by grace without works—but salvation by grace for works.

I should say, then, that the kind of evangelism needed right now by Baptists—and to the point of the superlative degree—must combine and stress the four pillars upon which our entire denominational structure rests:

1. New Testament Grace.
2. Obedience as a Part of the Gospel.
3. Information as to our Denominational Program.
4. Baptist Church Polity.

1. Certainly no sort of evangelism is competent which does not begin with the good news of an absolute salvation by grace through faith in Jesus Christ, Who died for our sins and rose for our justification. Mr. Spurgeon used to stress it until from the human angle it seemed all but common-place: "It's all of grace." Indeed, it is! And all true and one-hundred-per-cent New Testament evangelism places tremendous emphasis upon it. Indeed, like Mr. Spurgeon, it lingers here until a more popular (?) form of evangelism would declare it one-sided—biased—dogmatic—"hide-bound"—obsolete. Nevertheless, the New Testament stresses this phase of the gospel: "By grace have ye been saved, through faith; and that not

of yourselves—it is the gift of God. Not of works—that no man should glory."

So far as I am able to interpret the needs of today from the standpoint of timely evangelism, there is but one other Gospel fact that should take precedence over grace—and that is the fact of sin and the condemnation and soul-death which it entails upon every member of our race. And this precedence arises, not by reason of its intrinsic importance—but by reason of the position it occupies in God's grace plan. The call to repentance and the call to faith are inseparable—and yet they are different; and repentance comes first. For this cause, John, the Savior's "forerunner", preached the baptism of repentance. They tell us that the Gospel is the good news from God—and it is. But the true Gospel begins by telling the individual how dead—hopelessly dead—his soul-life is, in trespasses and sin.

Repentance towards God and faith in Jesus Christ guarantee to the sinner God's grace-gift—absolute salvation.

May God send us an evangelism that lays great emphasis upon grace.

2. Obedience as an Important Part of the Gospel

The Gospel of a free salvation—without money—without price—"God's free gift", as Paul puts it in Rom. 5th chapter—is not a complete Gospel until it stresses the further fact of grace that all are saved for "good works, which God hath before prepared that we should walk in them." Grace saves—and saved folks should obey the Lord Jesus Christ, their Savior. Indeed, the very first act of every saved life is an act of obedience. Salvation does two things for every one: 1. Saves from the lordship of sin; 2. Saves to the Lordship of Jesus Christ. And the one salvation is as real and complete as is the other. Which means, that in the same ratio that we are saved from sin's slavery we are brought under obligation to serve Him Who set us free.

Once in every while even Baptist pastors prefer that baptism as a subject be eliminated from the list of sermons in a Baptist revival. Indeed, quite frequently I have found it so. And as a rule the evangelist defers to the wishes of pastor and people—and does not stress baptism as the very first act of obedience of every saved life. I seriously question if a Baptist preacher can be true to the kind of evangelism needed today and leave out baptism as the first act of obedience of every grace-saved life.

I realize that many of our good brethren have treated the subject in a way that has said too strongly: "Our baptism is so strikingly true to the New Testament references to the subject that your make-shift substitutes are ridiculous." This is true, of course! When it comes to the subject of baptism, Baptists have all the Bible there is on the subject—all analogy—all reason—everything! That makes it an exceedingly difficult subject to handle in a revival. But there is a way to handle it—and when handled rightly, it is one of the most effective subjects a Baptist

can discuss in the revival. I know—for I have tried it over and over again; and without exception with happy results.

The time is ripe unto a big harvest for Baptists, if they will stress obedience to Christ in all things—which includes baptism—as emphatically as we have, in the past, stressed trust in Christ as a personal Savior.

3. Information

If all our people just knew what our denomination has done during the last five years—and what they hope to accomplish in the immediate future—and what they think they have a right to expect of every individual Baptist, there would be such an emptying of pocket-books as has never yet been witnessed among Southern Baptists. When this phase of the matter becomes a vital part of our evangelistic program, the people will become informed.

And for two reasons: 1. Information will be imparted to them under the impressive influences of the Holy Spirit's direct operation; 2. The multitudes will be present to receive the information—the faithful and the otherwise—for practically everybody attends the revival!

Of course, the matter will have to be handled with discretion and Holy Ghost tact—but if there is just one right time when it can be done most easily and effectively, that time is when God's Spirit infills in a special way the preacher, and dominates to best advantage the people—it's during the revival.

4. Church Polity

Baptists are different! There's vastly more between them and all others than a body of water and

spread table. In fact, they are so different in their polity—organization—management—everything—that it may be truthfully affirmed that there are two classifications of Christians: Baptists—and others. And it's distressing how little this phase of the whole matter has been stressed by the evangelism of the past. The result is, the rank and file of the people are in absolute ignorance concerning Baptist organization, management, etc. I verily believe that if Baptists would stress this phase of our Gospel—in the spirit of our Christ, to be sure—it would result most favorably indeed to our cause. Democracy is almost atmospheric today. And while the purest type of it in the whole round world today is found among Baptists, yet the world doesn't know about it.

If Mississippi Baptists will put on an evangelistic state-wide siege to continue at least twelve months, and gathering about these four primal needs, it will result in the biggest net gain in both souls and dollars ever known to any evangelical denomination in our land. God make it possible for it to be so!

The novice at trout fishing hooked a very small trout, and had wound it in till it was rammed against the end of the rod.

Pupil—"What do I do now?"

Instructor—"Climb up the rod and stab it."

Baptists Behind!

IN THREE IMPORTANT RESPECTS Southern Baptists are far behind Northern Baptists, Northern Methodists, Northern Presbyterians and Congregationalists in the support of their Foreign Mission Work.

These THREE RESPECTS are

- (1) In Bequests; (2) In Investments in Annuity Bonds; (3) In Gifts for Permanent Endowment of the Board.

These other denominations have placed their Foreign Mission Boards on a sound footing by observing these Three Forms of Help.

If you wish to put the Foreign Mission Board of the Southern Baptist Convention in your will; or have money which you wish finally to give to Foreign Missions, but upon which you must have good, steady and certain income while you live; or, if you wish to help establish a Permanent Endowment for the Foreign Mission Board,

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By R. L. Breland

God's Work—Man's Duty

While reading the eleventh and twelfth chapters of Romans recently I caught some new ideas of their teaching. They may be old to the reader but new to me.

In the eleventh chapter Paul is speaking of election. The Jews were "broken" off and the Gentiles were "grafted" into the good olive tree. And he says that it was a matter of grace, yet the natural branches were broken off because of unbelief and the wild was grafted in because of faith. After discussing election and grace the writer exclaims, "How unsearchable are his judgments, and his ways past finding out." Then he closes the chapter by saying, "For of him, and through him, and to him, are all things: To whom be glory forever. Amen!" As if to say, "This is a great mystery, I can't understand or explain it, but I believe it, therefore it is right, glory to God. Let it be so."

Then seemingly as if fearful that the reader may all become Hardshells and say, "Well, if all things come by election and grace, as a free gift, there is nothing for me to do", he at once turns away from the mystery of the works of God, through His election and grace, and begins to dwell upon the duty of man. The twelfth chapter begins with a beseeching, pleading for man to do his duty to God. "Therefore"—because of the election and grace of God, which we cannot explain or understand—"present your living bodies a sacrifice to God." Rather than election being a cause for doing nothing, it is the very reason why we should do much—lay our bodies on the altar. The purpose in this sacrificial offering is to prove, or show, the perfect will of God, reveal God's will to a lost world. "Let your light so shine before men." Then follows a number of concrete examples how we may prove God's perfect will—all the remaining verses of this chapter. Then grace and election of God are our greatest incentives to faith, but sacrificial service to God, and not a reason for doing nothing as some teach.

Notes and Comments

Pastor R. M. Breland reports a great meeting at Linwood, Neshoba County, in which there were forty additions, thirty by baptism. Elder E. Breland assisted him.

Dead—Elder Gabe L. Martin, one of the oldest ministers in Yalobusha County, died at his home near Scobey September 29th, 1924. He was nearing 80 and had been preaching for many years and had done a splendid work for his Master.

Elder R. A. Kyle has been called by Leggo Baptist Church, Yalobusha County, as pastor for next year.

The revival meeting will begin at West Church, Holmes County, the second Sunday in October. Elder H.

W. Shirley of Philadelphia will assist in the meeting. Pray for the meeting.

Had a good day at Duck Hill the fourth Sunday. Dr. R. B. Gunter was present at the eleven o'clock hour and delivered a great message. Elder O. F. Martin and wife, who are teaching the Eskridge Consolidated School, came in by letter. The church has paid \$3,000.00 above its quota, but is not willing to stop there. Pulling now toward its subscriptions.

BIBLE STUDIES

By C. M. Sherrouse

"Tune is the first offspring of creation." Before creation there could have been nothing but space and eternity. "In the beginning" indicates this; else creation was eternal. Creation manifests the wisdom and power of the Creator, as redemption does his love, grace and goodness. God, as Creator, in the exercise of his sovereign will, made Adam a representative of all his descendants, with ability to stand in his original "goodness" and enjoy, with all his posterity, the blessings of loving obedience; or to disobey the command of his creator and entail upon himself and descendants the penalty of sin, suffering and death. Had Adam been loyal to God and remained "good" as pronounced by his Creator, his descendants would have enjoyed the benefits of his obedience and would have possessed the same state of goodness in relation to God that he possessed when created. Earth would have retained its scenic beauty and pristine glory, the prepared and natural dwelling place of man; he being made of the earth, to inhabit the earth forever. Redemption by Jesus, our Saviour, does more than restore to the condition of Adam when created. He, under law, was, because of his imperfect, finite nature, liable to transgress the law; therefore, had in mind the penalty of disobedience, disturbing his peace. All "saved by grace" are not under law, but under grace; heirs of God and joint-heirs with Christ, the Son of God, and always recognized and dealt with by God as his children.

COLLEGE COLUMN M. S. C. W.

The Baptist registration at the M. S. C. W. is around 350. None of these girls are required to attend Sunday School and church, and yet by far the larger number do attend. There are three large organized Sunday School Classes, the Euzelian, the Pheban and the Whitfield. Each of these is organized according to the standard and is registered with the Sunday School Board. The presidents of these classes are: Miss Leone Wilkie, Miss Frances Nuckols, and Miss Margaret Meyers. The membership committees of each class are at work and it is hoped that very soon every Baptist girl will be enlisted in one of these organized classes.

The present poster on the Baptist Bulletin Board at the college indicates that if a girl so desires she may "adopt herself" into a good Baptist

family in town. In fact every Baptist girl is being given a sponsor mother who will take a personal interest in her during the year, who will seek to enlist her in church work, and who will open her home to the girl at all times. To date there are fifty sponsor mothers, and each has a college family of seven girls. Such an association should prove of mutual help, for the girls need the advice, and friendship of an older person, and the mothers welcome the girls into their homes, for they are the heralds of pep, enthusiasm and new life.

A "Life Service Band" was organized on September 28th with nine charter members. The membership includes only those who have definitely and fully decided to enter Christian work as a vocation when they shall have completed their preparation. Miss Cordie Williams, a member of the Junior Class and a Student Volunteer, was elected president, and Miss Ona Hendon was elected secretary-treasurer. Meetings will be held on the first and third Sunday afternoons in the Baptist Room. In these meetings the different phases of definite Christian work will be discussed as well as missions and other denominational work.

A continuous King's Teachers' Course will be given for those students who wish to complete their work for the blue seal diploma. A class was started on September 29th, with twenty-four members. Others will join at the next meeting. The class meets twice a week, and the book being taught is "Winning to Christ". This book was selected with a view to completing it just prior to the fall revival, thus giving the members of the class a good opportunity to demonstrate the practical teachings of the book. This class is certainly cosmopolitan in that it includes Freshmen, Sophomores, Juniors and Seniors,—the presidents of the three large organized Sunday School Classes, as well as other representative students in the college.

The young countryman was suffering badly from headaches, so his mother sent for the doctor.

The doctor said to her: "Put some ice in a bag and tie it tightly over his head. I'll come again in a day or so and see how he is."

On the next occasion, in response to the doctor's inquiry, the mother said, "His headache is quite gone, sir, but all the mice are dead."—Presbyterian Standard.

A woman friend dropped in the other evening to chat with the wife, and was surprised to find the husband enveloped in an apron, washing the dishes.

"Where's the wife?" the visitor asked, cheerily.

"Over at the barber shop," came the grumpy reply.—Exchange.

"Are you the plumber?"

"Yes, mum."

"Well, see you exercise care when doing your work. All my floors are highly polished and in excellent condition."

"Oh, don't worry about me slippin', mum. I've got nails in me boots."—Passing Show.

This little story was posted on the bulletin board of a drug store, and furnished many laughs:

Man in drug store—"I want some consecrated lye."

Druggist—"You mean concentrated lye."

Man—"It does nutmeg any difference; that's what I camphor. What does it sulphur?"

Druggist—"Fifteen scents. I never cinnamon with so much wit."

Man—"Well, I should myrrh, myrrh! Yet I ammonia novice."—Exchange.

RAISING CHICKENS

She wrote to a poultry journal that poultry raising was much to her liking, and wondered how long the hen should remain on the eggs. The editor wrote:

"Three weeks for chickens and four weeks for ducks."

Later she wrote to the poultry journal as follows:

"Many thanks for your advice about the setting hen. She remained on the nest three weeks, and at the end of that time there were no chickens hatched. As I did not care for ducks, I took her off the nest and sold the eggs."

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CLINTON CHURCH

By Merrill D. Moore

The Clinton Baptist Church, being located in the center of the Baptist denominational life of the state, is always pushing forward in its effort to fulfill the obligation that it owes to the denomination.

The major portion of the membership of the Clinton Church is composed of the students of Mississippi College and Hillman College. Numbered among the students of these two colleges is a large number of candidates for the ministry and missionary work, the total number reaching one hundred or more.

These two schools have sent out in the past preachers and missionaries whose accomplishments have graced the pages of Baptist history for nearly a century. It was the old Clinton Baptist Church, now 82 years old, that worked hand in hand with the grand old institutions to fit these men and women for their tasks.

It is still this church that is working with the schools to perform this same service for the preachers and missionaries who are now passing through the institutions receiving their courses of preparation.

Last year the church, to perform that task, introduced a thing into its organization that was entirely new to churchdom in selecting for its Sunday School a Missionary Expert and fitting up for her use a Missionary room in the church. The Missionary Expert is Mrs. W. Y. Quisenberry, wife of the traveling secretary of the Foreign Mission Board, who is herself, widely travelled and well acquainted with Baptist mission fields.

This year the church has taken another step forward in that work, in establishing in connection with Mrs. Quisenberry's work, a large Missionary Library, consisting entirely of missionary volumes and things of interest to students of missions. The library will be located in the Mission Room of the church, and will be open at all times for the use of the college students and the church members. The books are now being selected and purchased. A number of volumes are being received, the gift of friends of the denomination.

Missionary enthusiasts, especially among the Baptist people, are hailing this step as one of far-reaching results.

FARRELL

I am writing to tell you of our new Baptist Church in Coahoma County, the Antioch Baptist Church. Pastor J. W. Henson has just closed a two weeks' meeting and completed a church organization with twenty members, seven of whom came on profession of faith.

There is much to be done in this new field and we need the prayers of sister churches.

One deacon came to us from New Goshen Church in Tallahatchie County. We elected another and will have the ordination service on the third Sunday in October.

Brother Henson did some splendid preaching while here and met with good co-operation. We have a splendid new school building. Our com-

munity is using this building as a place of worship as well as a community center. We are fifteen miles west of Clarksdale, right on the bank of the Mississippi River. Remember us in your prayers.

—Whitten Church Clerk.

FROM A VETERAN

At Liberty in Pinola County in our meeting in August Brother P. S. Morgan did the preaching, which was faithfully done. Seventeen were baptized. The good done inside we can't know.

At Live Oak, a little mission church in Lafayette County, Brother Lott, pastor at Water Valley, did the preaching. No need to say it was well done. Those who know Brother Scott know that he knows the old old story and glories to tell it.

Results: The community waked up. Some joined by letter, and 35 by baptism. To God is all the praise.

—H. L. Johnson.

FIRST CHURCH, M'COMB, OPENS FOR SERVICE

The 11 o'clock service practically filled the main floor and something like two hundred overflowed into the balcony. It was not expected to have so many then as at the night service.

At this service the two eastside congregations were present, but their pastors, due to illness of Mr. Gill and the absence from town of Mr. Wells, were unable to be present.

The church itself is so great and airy, so finely finished, so comfortable and so "friendly," that one sits there with every disposition to get pleasure out of whatever happens.

Apparently everything happened in perfect conformity with arrangements, except perhaps that due allowance had not been made for the amount of "talk" there was in various systems, for by the time Brother Mayfield got around to his sermon a glance at his watch revealed that the hands were nearly "straight up"—a sure sign that in hundreds of souls beneath the preacher's eye there was beginning to be a craving for something that he was not in position to give them.

Rev. R. R. Jones was presnet with his congregation from the South McComb "daughter" of the First Church and took part in the service, as was and did also H. B. Price, the district enlistment man for the Seventy-five Million Campaign. Another speaker was Auber J. Wilds, state B. Y. P. U. worker, who made announcements of the series of young people's meetings for this week.

The pastor took occasion to refer to four members present who had been members from the very first, and called upon them to stand and receive the silent homage due them from the big audience. From different parts of the house they arose—Mr. Sherrod Quin, who in his crippled condition had to be supported by friends; Dr. O. B. Quin, Judge William Gwin, and Mrs. Nancy Walker.

The sermon, on "Other Foundation Hath No Man," was in the pastor's best style and was sufficiently shortened by its crispness to permit those

who hungered for material as well as spiritual things to be fairly regular about it.

The attendance at the evening service, according to a man who says he kept count, was 1493. And yet there were many untaken seats in the balconies. Viewed from any of the many different points where it might be viewed, it was a very inspiring scene, very colorful and very animated as the many hundreds of hands amid all the colors of a kaleidoscope pawed the air for more air. The Centenary Methodist, Presbyterian, Central Baptist and Christian congregations were out in good force this time. Occupying space in the choir circle with the pastor were Rev. James L. Sells, Rev. Ernest D. Holway and Rev. J. H. Lane, pastors of the churches in the order named. (Rev. H. E. Steele, of the Christian church, was on duty at Woodville.) The introductions of these pastors in turn by Mr. Mayfield was one of the very entertaining features of the program. Mr. Wilds again announced the meetings of the week for the training of B. Y. P. U. leaders, at the same time introducing Miss Sallie Morgan, his co-worker in the state field, who also spoke briefly. The pastor then lined up the dozen or so members of the church building committee who were present, delivered a strong eulogy of them right to their faces, and invoked the admiration of the audience, which was duly revealed. The sermon which followed was one of Mr. Mayfield's most ringing messages.

As in the morning service, the music was not only delightful but at times really grand. The choir was picturesquely assembled and, under the direction of Mr. D. L. Blackwelder, did its part with a professional air. The soloists of the day were Miss Hassie Mayfield, Mrs. Burton Alford and Mrs. Beverly Dickerson. Mrs. Dickerson and Mr. Blackwelder sang "Come Gracious Spirit," a fine duet, and the showy anthems gave opportunity for the display of other talent of the same kind. But probably nothing exceeded the really sublime effects produced by the organist, Mrs. L. D. Dickerson, on her grand new instrument. In the evening offertory, Frysinger's "Meditation," was given a thrilling demonstration of the purpose of that portion of the organ which is placed above the rear balcony when, as the end of the composition was drawing near, the heavenly harmonies of "Nearer, My God, to Thee" were made to float out in chimes from this detached instrument but seemingly from the distant forests to the south. The effect of this, as beheld by one who looked down from the front balcony upon the suspended fans and other signs of rapt attention, was deeply impressive.

Thus was one of the finest, most commodious church edifices in Mississippi—in the South—formally made a part of the ever-increasing greatness of McComb. The ceremonies contributing to this celebration certainly marked this as one of the brightest days in the city's history. —McComb Journal.

The record for bad English is still held by a man who was not long ago

a Governor of one of our large States. He performed the unusual feat of making three grammatical errors in a sentence composed of two words: "Them's them!"—William Lyon Phelps in Scribner's.

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FAMILY REUNION

On September 1st there was held at the home of Mr. and Mrs. I. E. Fortenberry, near Prentiss, Miss., a celebration that will be long remembered by those present. This faithful couple have reared ten children and this was the twenty-first birthday of the youngest child, with the family circle still unbroken and every child a professing Christian. One of the sons is an ordained preacher. Their hearts were so filled with gratitude and thanksgiving to God for his goodness to them that they invited not only the immediate family but also relatives and friends to share one of the happiest days of their experience. There were about two hundred present including nine sons, six daughters-in-law and thirteen grandchildren. The only regret was the absence of the daughter who was not able to be present.

Brother J. P. Williams, a former pastor, offered a special thanksgiving prayer and then paid a beautiful tribute to the sacredness of the family circle and made an appeal for the preservation of our home life as the very foundation of a Christian nation. This service was closed with a prayer by Brother J. O. Buckley, the present pastor of the family.

Dinner was served on long tables under the trees and basket after basket filled with all kinds of good things to eat were brought out until there was plenty and some to spare.

During the afternoon the children played, the young people sang, and the older ones recalled the memories and experiences of other days. As the shadows began to lengthen, each one turned toward home with a happy heart and a feeling that the day was well spent.

BAY SPRINGS

Below is a summary of meetings held by the writer during the last few months, beginning in the month of May and continuing at intervals until the present:

Bay Springs, Jasper County, pastor, the writer, 9 additions; Tribby, Ky., H. B. Veach, pastor, 48 additions; Chunky, Newton County, pastor, the writer, 30 additions; Pinkney, Newton County, H. L. Comans, pastor, 17 additions; Hosea School House, Bay Springs mission, 12 additions; Rock Branch, G. O. Parker, pastor, 4 additions; Edinburgh, Leake County, I. A. Hailey, pastor, 11 additions; Decedar, Jasper County, H. B. Bethune, pastor, 5 additions; Pine Grove, Jasper County, E. C. Hendrick, pastor, 2 additions. Total additions, 148.

Hickory, Rev. L. B. Campbell preaching, 44 additions. This gives to the churches 192, with 140 for baptism. There have been a number who have joined at our regular services that runs the number above the 200 mark.

It has been our good privilege to be associated in the revivals with such splendid fellows as named above who are doing great work in their respective fields. W. W. Grafton led in the song service at Bay Springs, Chunky, and Hickory. He is a good leader in song. He gets the congregations to sing. Rev. Campbell did great preaching at Hickory.

Our next meeting is to be with Rev. W. L. Grafton of Clarke College in his meeting at Daleville, Lauderdale County. The Clarke College fellows are doing good work in school and in the churches where they labor. It is a pleasure to be associated with them.

Sunday School rooms have been added to the regular building at Chunky and now Hickory has voted to spend several thousand dollars in getting the church and Sunday School plant in the best shape for efficient work.

Yours truly,

—H. C. Clark.

UTICA

The Utica Church thought so much of the pastor, Brother Owen Williams, they invited him to hold the meeting, which he did, beginning Sunday, August 31st, and continuing until Sunday night, September 7th, doing all the preaching, with Brother Virgil Posey conducting the song service. The seating capacity of the church building was taxed to take care of the crowds, with deep interest and much personal work on the part of the membership and others.

There were thirty-four additions during the meeting, eighteen by baptism, fifteen by letter and one by restoration. A contribution for the pastor and singer was taken up amounting to \$211.50. In addition to the contribution, the Men's Bible Class gave the pastor a shower on his birthday, which occurred during the meeting, remembering him with approximately \$50.00 worth of groceries.

The church has adopted plans for building additional rooms to take care of the increased Sunday School attendance, which will be rushed to completion.

The work is making very substantial growth and the church feels that they are very fortunate to have Brother Williams for pastor.

—D. C. Simmons,
Church Clerk.

MISS JENNIE AND THE FATHERS

For nine years Miss Jennie had served as superintendent of the Primary Department in Richland Sunday School. So earnestly had she worked that the department had doubled in numbers. So efficient and faithful had she been that, "Miss Jennie will find a way" had come to be a slogan in the Workers' Council. But Miss Jennie had a mother whose failing health required much of her time. Her father did not make as much money in these later days. It was a weary Miss Jennie who went to Sunday School many a time and a discouraged one, too, for down in her heart she knew she was standing still in her Sunday School work. To stand still meant to slip back and Sunday School methods were improving every year.

How she did long to go to the Summer Assembly but she could not ask her father for the money. How she did hunger for new books that

would give her a fresh grasp in her beloved "calling", for truly she felt called of God to lead the children's feet toward Him. But no one else thought about it, dearly as they loved Miss Jennie.

But there came a day when the teacher of the big men's class said to them: "How many of you have had, or now have children in Miss Jennie's class?" And half a hundred hands went up. "How many of you feel you owe her more than you can ever repay?" Again a forest of hands went up.

"How many of you want a chance to say 'Thank you', to Miss Jennie by sending her to that Conference for Elementary Workers to be held in Louisville, Ky., December 2, 3, and 4?"

"Say, fellows," said the young father of the finest seven year old twins in all that town, "let's do it and do it right. Put me down for ten dollars right now." "Amen," said a score of others, and a hat went round.

And that is why a happy Miss Jennie is packing her suit case, a smile on her face and a song in her heart because the fathers of her precious Primary children are making it possible for her to become a yet greater blessing in those priceless lives.

NATCHEZ

Yesterday, Sunday the 28th, was Rally Day in our Sunday School, and we had 475 in attendance. Our pastor, Rev. W. A. Borum, is doing a great work and we certainly love him. This large attendance was due entirely to his efforts. God is wonderfully blessing us, for we are meeting in our new plant, and while not fully completed, we are not crowded as we were in the old church.

—T. H. Roberts.

MADISON MEETING

Our meeting began the third Sunday in August and continued through Friday night.

Brother W. A. Sullivan did the preaching. Needless for me to say it was well done. His sermons were clear, strong, and strikingly put. Some of them caused quite a little discussion because it was a new way of putting the gospel message. A Presbyterian sister has asked me to secure his notes on a sermon he preached on the Ten Commandments. Six added to our membership, four by baptism and two by letter.

The Baptist cause continues to prosper here.

In the work,

—R. L. Bunyard.

BELMONT

I have just closed a great meeting at Paden, Miss. There were 40 professions, 29 in one service, and 27 additions. I have been preaching twelve years but we had one service that was unequalled by any in my ministry. We are at East Prentiss this week.

—A. M. Nix.

IN MEMORIAM

Mrs. Harriet Ingram

On September 13, 1924, the Lord came quietly to the home of Brother I. P. Mason, of Neshoba County, and carried therefrom the sweet spirit of Sister Harriet Ingram. She was the widow of Elder J. J. Ingram, who did a great service for God and died 25 years ago. Sister Ingram was a true preacher-wife, always helpful and willing to sacrifice for the cause she loved so well, true to her children and to her home in every way. She leaves five splendid children, all of whom are well educated and well respected and doing things for God, among these being Elder Albert L. Ingram now in Texas. She has five children dead. She was buried beside her dear husband in the Mt. Sinai cemetery, after a short service conducted by the writer. In my many years of work of this kind I have never seen so large a congregation attend a burial. She was loved and honored by all who knew her.

Thus another good pastor's wife goes on to share her rewards with her faithful husband gone on before. Too much cannot be said of a true-blue pastor's wife like Sister Ingram, for the wife of a preacher is half of the fighting force or more. In the day of rewards I think they will stand shoulder to shoulder with the pastor. May the dear Lord bless every pastor's wife.

Sister Ingram was born in Neshoba County June 16, 1847, was married to Joseph J. Ingram April 23, 1871, joined the Baptist church possibly at Mt. Sinai early in life, and remained faithful to her Lord till she was called home to rest on the date above given.

May the Lord comfort and sustain the bereaved children and other loved ones.

Written by a friend,

—F. M. Breland.

PROGRESS OF RELIGIOUS LIBERTY IN RUMANIA

Southern Baptists, indeed all Americans, are interested in the progress of religious liberty in Rumania. The following, taken from a London paper, will, therefore, be distressing news to all true Americans:

It is becoming evident that little is to be hoped for religious liberty from the present Government of Rumania. The professions of leading statesmen are belied by almost daily incidents of administration.

Articles published in "The Baptist Times" a few months ago were quoted in Paris newspapers, and became known in Bukarest, where they aroused considerable public sympathy for the Baptists. Dr. Rushbrooke's protests in Bukarest had been met by emphatic promises of amendment, and M. Duca, the Rumanian Foreign Minister, made equally satisfactory statements in London to the deputation headed by Dr. T. R. Glover as President of the British Union.

We regret to learn on entirely trustworthy authority that a decree

GRAM

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1924, the Lord of Brother a County, and sweet spirit of She was the Ingram, who God and died Ingram was a ways helpful for the cause to her children every way. She children, all of ted and well ings for God, der Albert L. She has five as buried be- in the Mt. short service iter. In my of this kind I e a congrega- She was loved o knew her. pastor's wife rewards with one on before. aid of a true- Sister Ingram, teacher is half or more. In hink they will lder with the r Lord bless

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issued at that time by the Ministry of Cultus, asserting in clear and definite terms the religious freedom of Baptists, has been whittled down by later instructions, and that after a brief pause the policy of restriction and persecution has been resumed. Interruption of worship, beating of worshippers by police, fines and imprisonments, the closing of chapels, seizure and burning of books, refusal to allow chapel-building, refusal to register Baptist marriages, are among the incidents reported from various parts of the land. The department of Ministry of Cultus, which has to administer the affairs of Baptists, has still as its head Director Jonescu, whose ideas are those of the seventeenth century, and a certain Dr. Comsa, who had publicly lectured against the Baptists, has recently (as a recognition of his zeal?) been appointed to the same department.

We cannot adequately express our disappointment and indignation at the failure of the Rumanian Government to restrain the brutality of its police, and the arbitrary action of its local officials. It is impossible for the central authorities to divest themselves of responsibility, inasmuch as they continue to allow Baptist affairs to be dealt with by officials whose hostility and intolerance are notorious.

We cannot at present forecast the action to be taken in order to secure in Rumania the religious freedom which civilized states accord to their subjects. In our judgment, the grievances of Baptists and others would form an appropriate subject of inquiry by the League of Nations as the guardian of the rights of minorities.

NEAR DEATH, SHE FINDS HAPPINESS

On a bed in the Baptist Memorial Hospital today a pretty young woman, racked by pain and memory, is fighting to preserve the life which two weeks ago she sought to destroy by taking poison.

She is Miss Adele Johnson, 28, and from her lips this morning came a sermon which drove home the point that every preacher seeks to make, yet which few succeed in impressing with the earnestness that characterizes this young woman's speech.

"Live a Christian life" is the gist of her "sermon."

"Two weeks ago I took bichloride of mercury with the deliberate intent of committing suicide," she said. Her words came haltingly, broken by gasps caused by the agony gnawing at her vitals.

"I took the poison when the realization came to me suddenly that for 10 years I have failed miserably to live the life every Christian should. I had failed in my duty to God and to myself and life did not seem worth while.

"But since I have been in the hospital the great light has come to me. I have determined that if I recover I will give myself to Jesus Christ, will attend church regularly and will perform the Christian acts which the Lord intended we all

should perform and which I previously failed to do.

"I may die—the doctors say I am in a critical condition. If I do, well and good; it is the Lord's will. I have made my peace with Him and I am now happier than I ever have been in the past 10 years.

"I think that the kindness of so many good people, extended to me since I have been here, has caused me to feel happiness. Rev. Robert A. Clark, of the Union Avenue Methodist Church, and his wife, have been so good to me. The nurses here, too, have been wonderful. And the women who have visited me—they have been like angels. They are good Christians. To all of them is due the credit of making me see the light.

"I only wish that other young women, who are going the thoughtless round of life—to movies, to dances and other amusements, innocent enough in their way—could take a lesson from my case. The only true happiness is in utter belief and observance of Christian tenets. I firmly believe that even the poor, unfortunate girls who have strayed from the path of righteousness could redeem themselves by adopting a simple and firm belief in Christ."

A grimace of pain crossed Miss Johnson's face. Then it was succeeded by a beatific smile.

"The pain isn't so bad, when one's heart is filled with 'the peace that passeth understanding'—that is the way the Bible puts it, isn't it?" she said.

That is Adele Johnson's message. Could Billy Sunday have said more?—News-Scimitar.

SOME REVIVAL IN A LANDMARK CHURCH

On the third Sunday in March, this year, I visited Union Church in Covington County, after three years persuasion by the members of that church. Now Union, you understand, is a Landmark Baptist, and has been true to her conviction through all these years and is known as the mother of all Landmarks in this part of Mississippi.

As above stated, I made my first appearance on the scene the third Sunday in March, after having resigned both Wayside and Scobey Churches in Yalobusha County, on the third Sunday in February, so upon my arrival at Union, I found quite a crowd waiting, and strange to say, but there was something in their conduct and their way of meeting me that appealed to me, and when the hour for service came I went right into the service with as much grace and freedom as I ever did in my life. And at the close of the services they went right into a call. However, I did not accept the church, and haven't until this good day, notwithstanding the fact that I have been preaching for these good people once a month since March, and on the fourth Sunday in August, we began a revival there, and I want to leave this much with you. It was a real revival; the Lord was with us from the beginning to the end. Brethren, I have never preached with more liberty and with more power

in any meeting than I did in this one, and the harder I preached and the more noise I made the more people came and the better attention a had, so about the midst of the meeting when I had about reached the highest pitch or sounded the last note of warning against the anti-mission spirit, some brother remarked that there was something strange about it, but it is true he said nevertheless, people will flock to a fire but you never see many people around an ice plant and I say that, that is true with reference to this particular church and meeting, for I am told that more people congregated there during our meeting than had been out at Union in 20 years.

Some visible results are first, 10 accessions to the church, 8 for baptism; second, a spirit of brotherly love now existing among the brethren that was never known before; third, the contribution to the preacher and his wife far exceeded that given by many of our better organized missionary Baptist Churches, saying nothing of the liberal contribution to Miss Buckley, who did such splendid personal work among the young folks during the meeting.

On the last day of our revival we had Rev. Sidney Johnston of Mt. Olive with us, which was a real inspiration. Brother Johnston is the efficient and well beloved pastor of the Baptist Church in Mt. Olive.

It is needless to tell you since this is a Landmark Church that it took no part in the \$75,000,000 Campaign whatever, but we are going to take a mission collection in December to be applied to the Campaign; we are going to have a small part in the rounding up of the 5 year Campaign. Brethren, I solicit the prayers of the brotherhood and I give the Lord the praise for all His blessings and the credit for this splendid year of evangelical work, for it has been the greatest in the history of my ministry.

Yours for service,

—A. J. Linton.

SUMMER'S WORK

The second Sunday in July I helped Brother J. H. Purser at Rocky Hill Church. We had a good meeting but no accessions. Brother Purser is indeed a good preacher to work with and his people are very kind to the visiting help.

The third week in July I held my own meeting at Bethel Church in Copiah County. There was much interest shown and the results were, the church revived and 7 for baptism. Bethel is one of the best churches in this association. This is the church that ordained Brother Woodall Izard to the full work of the ministry, a very promising young preacher.

The first week in August we held our own meeting with Providence Church, Copiah County. Great good was done, we hope. One received for baptism. We think when we move our church out in a more desirable place better work will be done.

The second Sunday in August was our time to hold our meeting at Phil-

adelphia Church in Lincoln County. Brother G. C. Hodge of Fayette did the preaching for us and all were pleased with his services and were encouraged to do more in the future than ever. Philadelphia is a small church but has many true lights and will be heard from soon, we trust. We had one for baptism.

The fourth Sunday in July our meeting began here at Pleasant Hill Church. Brother Alton Pierce, whom we ordained a few weeks before, did the preaching. Brother Pierce did well and the Lord blessed the meeting to the extent that the church and the community came into closer touch with our God and 13 were baptized. Pleasant Hill is a half-time church and the pastor occupies the home.

The third week in August we held our meeting at Strong Hope Church, in Copiah County. We had a real fine meeting, 25 for baptism, and 5 by letter. Rev. W. H. Evans did the preaching very efficiently. This is the third meeting he has held at Strong Hope after being pastor for five years. The young folks as well as the older ones were stirred. Five young men arose and said, "We are praying that our God will call us to preach." Nearly 20 young ladies offered themselves for service at home or abroad. We have just organized a prayer meeting and we have a B. Y. P. U. and a W. M. U. in this church and we have these organizations with a big prayer meeting in our home church at Pleasant Hill.

We thank God for our good meetings and give Him all the glory. Our Lord bless the reader of the Record.

Yours in His name,

—Jas. A. Chapman.

A GOOD MEETING AT UCLATUBBA, LEE COUNTY

The writer did the preaching in the above meeting. The attendance was large. There were 45 additions to the church, 25 for baptism and several others converted who did not line up with the work. This church has as its pastor Brother Audry Mayes, a young man of splendid promise. The church invited us to help them next year.

—J. A. Landers.

A negro company was stationed at Camp Lee, Va., for training during the late war. One afternoon announcement was made that the next morning the company would be trained in attacking a fortification. After the troops were dismissed a private approached the corporal in charge of his squad and said:

"Corporal, what is a fortification, anyhow?"

In a tone of utter contempt the corporal replied:

"Don't you know no 'rithmetic a tall? Anybody ought to know dat two twentifications makes a fortification."—Exchange.

"What does it mean, Tommy", the Sunday School teacher asked, "when it says they rent their clothes?"

"I suppose they couldn't afford to buy them", replied Tommy.

Pastor's Day, Oct. 19; Visitation,
Oct. 19-26; Parents' Meeting
Oct. 26

There Was a Sunday School
Informed Mother: Why do we
never observe Children's Week?

General Superintendent: I don't
know. Don't we? What is Chil-
dren's Week, anyhow?

Mother: Well, it's—it's a week
set aside especially for the consid-
eration of our responsibility to the
children. How often do we think of
the influence of the fathers and moth-
ers in the home, of the grown-ups in
the Sunday School and Church and
of the men and women in the com-
munity as they bear upon the chil-
dren, our children?

Superintendent: Well, not as often
as we ought to.

Mother: During Children's Week
the church and home are called into
close co-operation for just that. Dur-
ing this week the Sunday School
teachers are asked to visit the homes
of their pupils for the purpose of
talking over with the parents the
best methods of giving the religious
instruction that will help their chil-
dren to become leaders in the for-
ward movement of the race. A Par-
ents' Meeting follows this visitation.

Superintendent: That is certainly
worth while. For "the race moves
forward on the feet of little chil-
dren." I saw that somewhere—

Mother: You saw that on the
Children's Week poster. It has been
adopted as the slogan.

Superintendent: But how is the
matter to be got at?

Mother: Just this way. A week
has been set aside once per year.
Miss Gray wrote us about it last
year. We did nothing. Miss Roop,
our new elementary secretary, has
just written me about it. This year
the date is October 19 to 26—

Superintendent: But, Mrs. Jami-
son, that would never do. That is
the date of our State Convention.

Mother: Yes, I know it is. How
many are going to Brookfield to the
Convention this year?

Superintendent: Well, only Mrs.
Taylor and the pastor, I understand.
It is so far away—

Mother: Exactly. Only two of
our church to be away. We could go
on and observe Children's Week just
the same. But, of course (she has-
tened to add), if it seems best we
could observe it the following week.

Superintendent: Mrs. Jamison, we
must do everything that is for the
furthering of the cause. How shall
we go at this matter?

Mother: Well, two committees are
necessary, one on PUBLICITY AND
ARRANGEMENTS, another on
PROGRAM. The first should run a
brief but "newsy" ad of the Parents'
Meeting in the county papers and
should post on trees or fences along
the public roads leading to the
church placards announcing Chil-
dren's Week. The slogan could also
be used with, of course, the date of
the Parents' Meeting, and the name
of the church where it is to be held.
This committee should make all ar-
rangements if there is to be an all-
day meeting. It should provide for
the care of little children in a near-
by home. It should see that the
church is clean, in order and beau-
tified with flowers and leaves. It
should provide conveyance for any

Children's Week Observance October 19 to 26



parents who could not otherwise at-
tend. (Mother was loaded for the
occasion.)

Superintendent: And you say
there should also be a Program Com-
mittee?

Mother: Yes, to plan for the
week-day visitation in the homes
where children are. It would be fine
for the teachers to visit the homes
of their pupils.

Superintendent: Is there some
definite purpose for such visit?

Mother: Yes, it is intended first
to learn the attitude of the parents
toward the church, the school, the
lessons, and to awaken an intelligent
interest in what the school is trying
to do for the children. Punctuality,
regularity and lesson study could be
stressed. A second object of this
visit is to urge the fathers and moth-
ers to come to the Parents' Meeting.
A good time for such meeting would
be the next Sunday. This commit-
tee also selects the speakers and
music for the Parents' Meeting.

Superintendent: Who would the
speakers be?

Mother: Just select speakers from
our own church—folks suited to the
assigned topics.

Superintendent: Assigned topics?
Are there some helps or something
to give them some idea?

Mother: Here is a leaflet sent out
by our elementary secretary—"OB-
SERVANCE OF CHILDREN'S
WEEK IN THE RURAL CHURCH"
—which suggests three talks to be
used with suggested scriptures and
points. This pamphlet also outlines
a good program. Here, you take
this one. I have another.

Superintendent: It provides for
music, prayer, open discussion and
one—two—three talks. This first
one, THE PARENT AND THE
CHILD, ought to be worth while.
Who would be good for that?

Mother: I've just been wondering
about John Amon—

Superintendent: The very man.
He's a regular pal to his boys. I
just wish I had half as much influ-
ence over mine. And the second—
TEACHING RESPECT FOR GOD'S
HOUSE. From the looks of this
house it seems to me we had better
be teaching that (waves his hand
over chewing gum papers and song-
book littered floors). It just hurts
me to see boys walk over the
benches—

Mother: Yes, and misbehave in
church. But it is partly our fault.
We ought to teach our children to
worship God in our Sunday School
service. Every person who comes
into our church ought to be brought
closer to God. We ought to have
graded worship—in age groups.
(Mother has long worked for cur-
tained-off spaces.)

Superintendent: Would having
separate departments help in teach-
ing our children reverence for God's
House?

Mother: There is no doubt about
it. I just wish you had been in town
yesterday with me and visited the
Primary Department in the Baptist
Church there. The children from six
to eight had their opening service in
their own department. When they
came in the morning they came di-
rectly to their own class table, where
their teachers awaited them. Rec-
ords were made up, and the teachers
had something special for them until
Sunday School time. Quiet music
gave an atmosphere of reverence and
worship. When Sunday School
opened the primary superintendent
led into the morning worship so nat-
urally. She asked the children if
they saw anything beautiful as they
came to Sunday School. When they
began to speak of the birds, flowers,
sunshine, she said, 'Let's sing 'Good
Morning' to the flowers. They sang
their 'Good Morning' song to the
flowers, birds, sunshine, teachers,
visitors and the things they were
interested in. Then with a little
guidance from the superintendent,
they thanked God for all the beau-
tiful flowers, birds, etc. By use of
response as they repeated verses
from memory and sang their songs
they were taught to worship God
in a way they could understand. I
remember one of their songs was "In
the Temple," and one verse was "En-
ter into his gates with thanksgiving
and into his courts with praise."
But, back to our program for Par-
ents' Day. By the way, the super-
intendent at ——— (town) told me
they were observing Children's Week
there again this year, and were to
suggest as a Forward Step a sepa-
rate Junior Department. He said
the separate department for the pri-
mary children had caused such an
improvement that they wanted to
try it on the Juniors. Their program
is all planned for Parents' Meeting.
They are to have two fifteen-minute
speeches, one on "Home Atmosphere"
and one on "Children's Worship in
the Sunday School," besides the one
setting forth the Forward Step. They
have also a Forward Step Committee
in addition to the two suggested for
rural churches.

Superintendent: Let's see, the
other topic—"Good Citizens." Well,
I'll try and get just the right speaker
for that. Let's pray daily that our
observance of Children's Week will
be fraught with great results.

Mother: I'll write today to our
elementary secretary at Jackson
for literature and for the beautiful
poster like I saw at ——— (town)
yesterday. You get those commit-
tees appointed and we'll all begin
talking Children's Week. I know
there are pupils' homes in this com-
munity that have never had a teach-
er or Sunday School worker in them.

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